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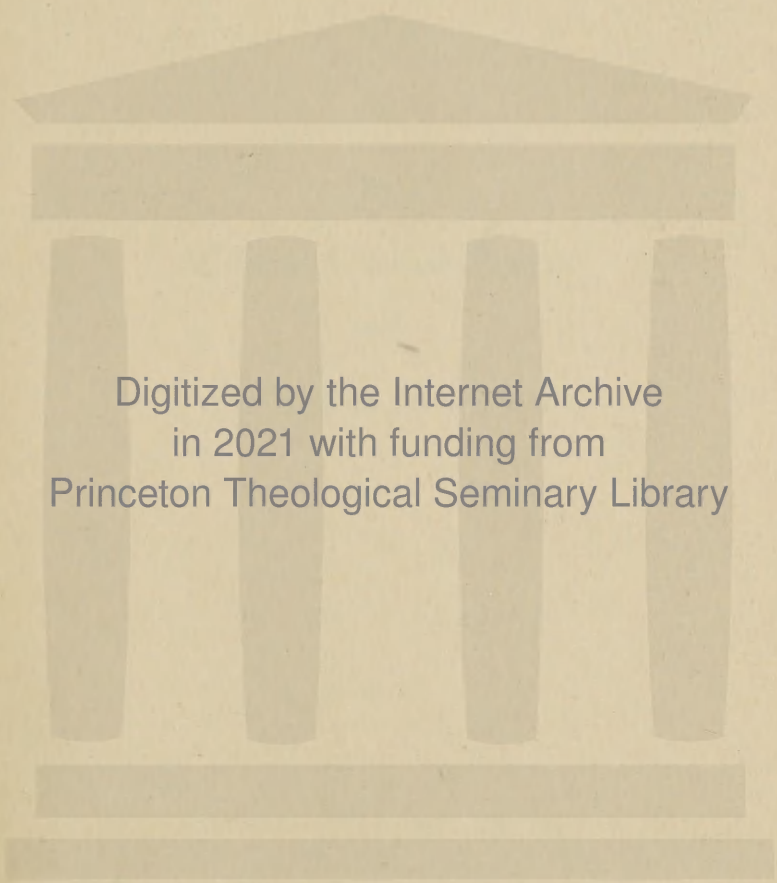
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PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER

By

William Clayton Bower

and

Percy Roy Hayward

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Appraisals or descriptions of persons have been made, of course, entirely on the initiative and responsibility of the authors.

The factual material in the book has been brought up to the annual meetings of the Council in 1948.

The authors wish it were possible to indicate the generous and unique contributions of the several communions and state and city councils that constitute the Council to its work and of that great company of individuals who by their wholehearted cooperation have enriched the life and work of the Council. Though, in a work of this kind, these individuals, like so many of the early disciples, must remain anonymous, they are nevertheless the "living stones" of which the edifice is built. The achievements of the Council as a historic movement are their crown and glory. They could have no worthier recognition.

William Clayton Bower

Percy Roy Hayward

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interdenominational with its first stride. In varying forms it has been interdenominational ever since. From the beginning the Sunday school, along with the newer agencies that were born later into the Christian education family, contained so many and varied practical lines of service that church folk were caught up in common tasks and became inter-church-minded, not through argument about this quality of mind, but from vital experience in it. And that movement, it seemed, had to create organizations, one of lay and the other of professional persons.

In 1922 the inevitable happened: the urge toward oneness produced a merger of these organizations into the International Council of Religious Education. This book is the story of its first quarter century and of significant developments in Christian education that have taken place through it.

This divine impulse toward togetherness has expressed itself in the many directions that the chapters of the book pursue:

> This unifying will first tempered organizational divisions with an awareness of a task too great for separateness.
>
> It then molded an organizational structure to serve the new day created when Protestant Christian education became one.
>
> It set inquiring minds to asking those deep and determinative questions about Christian education: *Why?* and *What?*
>
> It constantly demanded, and found, better ways of using the printed page to carry Christian teaching to the human heart.
>
> It read the future in the faces of children and said to all who serve them, "Who of you, in separation, is sufficient for these things?"
>
> It gathered together the sundered persons and groups in the service of youth and asked, "Dare you who deal with life at the time when it is slowly binding its partial purposes into one, be yourselves divided?" *And they dared not.*
>
> It turned to matured and maturing persons, with their children,

and reminded them that they were at the age when life *could* begin.

It studied the soil out of which leadership grows and, finding it the same for all, decided that it must be plotted and tilled by all, side by side.

It worked its unifying will upon the emerging weekday and vacation school, for these draw their life from the community itself and who among us can hope to touch *this* single-handed?

It moved out across the land from the lonely farmhouse to the crowded city dweller knowing full well that only the funded resources of Protestantism could serve them all.

It took account of the dependence of Christian education upon a reverent search for the facts about everything with which it deals, and thus set out painstakingly to discover them.

It learned that only a movement that enlists the public mind can win unreached life for Christ.

It found that in the desperate days of war the churches, as the nations, must serve life hand in hand.

It gathered under its wing the scholars of a continent and set them to the holy task of bringing the Word of God anew into the words and so into the hearts of the people.

It caused the many persons and groups, busy side by side in the Council, increasingly to discover that the choice of a main direction is the most important choice of all.

And thus, this holy urge that makes all things one, through these many fields in which it has been at work, has constantly lifted the vision of Christian education to the years-to-be, for it is only those who ask the question together who can find a wise answer to the query, "Whither goest thou?"

I

AN ADVENTURE IN COOPERATION

This unifying will first tempered organizational divisions with an awareness of a task too great for separateness.

In facing together its educational task in the twentieth century Protestantism is well within the historic tradition of the Christian church. The educational function of the church, notwithstanding the different forms it has assumed through the changing centuries, goes back in unbroken continuity to the educational ministry of Jesus. As his ministry is enshrined in the Gospel records, it was in its content and method primarily a teaching ministry. He thought of himself, and was thought of by his disciples and contemporaries, as a teacher. Not only did he himself go "about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom," but in his commission to "go and make disciples of all nations" he added a specific directive, "teaching them to observe all that I have commanded you."

In whatever form and however imperfectly, the church through more than nineteen centuries has carried forward its educational ministry. As Christianity has assumed different forms in its interaction with a changing culture, so the educational program of the church has assumed different forms in the successive periods of the church's historic development, and always in functional relation to the changing needs of the church. In the earliest period the church developed catechumenal and catechetical schools to prepare converts for church membership and to train leaders. In

the Middle Ages it developed monastery and episcopal schools to teach monks to read and to train the diocesan clergy, with extensions for boys and women in the community. From these monastic and episcopal schools many of the medieval universities developed. The Protestant Reformation, with its emphasis upon the Bible as the source of authority and upon salvation through individual faith, developed education for the masses and laid the foundations for a universal and compulsory school system. In the early American colonies the church assumed responsibility for education, not only on the elementary level, but by founding the first colleges and universities. When sectarian religion was excluded from the public schools around 1875, by which time the general pattern of state constitutional revisions or enactments in regard to education was quite definitely established, the church was forced to assume sole responsibility for teaching religion. This it did through the Sunday school, which had been imported from England at the end of the eighteenth century. With the social and cultural developments that have occurred during the last half century the educational situation in America has greatly changed; thus, the church faces a new responsibility, not only to its own constituency, but to the total education of American childhood and youth in relation to public education extending from the elementary grades to the state university. Thus, while the church has carried on its educational function through more than nineteen centuries, its objective, content, and procedures have greatly changed.

It is in this most recent period with its new social perspectives, its new relationships, and a sobering sense of new responsibility, not only to the church, but to society, in the crucial time in which we live, that the International Council of Religious Education has come into being and as a cooperative movement of Protestantism faces its educational task in the modern world.

I

As was to be expected, the earliest efforts of the American churches in religious education were chaotic. This was reflected in the type of lessons in the early Sunday schools as well as in organization—or lack of it. Random biblical texts and the various catechisms were memorized and each religious group went its own way.

But as early as 1791 a trend toward cooperation in the educational work of the churches appeared—a trend that was to increase in scope and momentum until it has reached its fullest consummation to date in the International Council of Religious Education. The earliest form of cooperation was local, through city unions. In 1791 the First Day or Sunday School Society of Philadelphia was organized. In 1816 a similar organization was formed in New York, followed by like unions in Boston, Pittsburgh, and other cities.

It occurs to one to inquire why cooperation among the churches began so early and has continued to grow steadily to such proportions in the field of religious education while cooperation among the churches as churches has been relatively slower and much more limited. The reason is doubtless to be found in the fact that the Sunday school started in England as a movement outside the church and in America was for a considerable time adopted by the churches reluctantly except as a more or less separate organization within or parallel to the church, indicated by the manner of referring to them as "the church and the Sunday school." When to the nonecclesiastical character of the Sunday school is added the fact that its primary concern was with educational rather than theological matters, it is quite clear that the movement was uninhibited by the sectarian differences in theology and polity that have so long kept the churches from unitive action. However, cooperation in religious education was largely a cooperation of individuals rather than of churches as such.

It was quite natural that these early fruitful local experiments in Sunday school cooperation should extend to wider areas. In 1820 the New York union proposed to other city unions a general organization for the United States. The result was the organization of the American Sunday School Union at Philadelphia in 1824. This union on a national scale had a threefold purpose: the publication of suitable literature for Sunday schools, the selection of biblical lessons and helps, and the organization of Sunday schools in the needy parts of the country, especially in the Mississippi Valley. Not a few of the now strong churches in these regions owe their origin to the missionary zeal of the American Sunday School Union.

As the Sunday school movement grew, a sense of common needs began to emerge around such matters as the duties of officers, the best plans for organizing and managing a Sunday school, and the best methods of instruction. To meet these needs 220 superintendents and teachers, representing fourteen states and four territories, convened at New York City in 1832, in the first National Sunday School Convention. Interest and enthusiasm ran high. The exchange of ideas and experience proved a great stimulus to the movement. This historic meeting was the beginning of what in time was to become the International Sunday School Association.

Other conventions were held at irregular intervals—the second in Philadelphia in 1833, the third in Philadelphia in 1859, and the fourth at Newark, New Jersey, in 1869. Thus far the development of the Sunday school movement had been diffuse and tentative. But the Newark convention showed definite signs of the consolidation of the movement. Besides the 526 delegates from twenty-eight states and one territory and some 2,500 visitors, workers were attracted from Canada, England, Ireland, Scotland, Egypt, and South Africa. Outstanding leaders appeared in such persons as

J. H. Vincent, B. F. Jacobs, and H. Clay Trumbull. The convention was characterized by an unusual spiritual elevation and a spirit of unity.

The fifth National Convention at Indianapolis in 1872 was notable for four epoch-making events: the adoption of the principle of uniform lessons designed to cover the Bible in seven-year (later six-year) cycles, the creation of a Lesson Committee, the inclusion of two Canadians on the Lesson Committee, and the appointment of a statistical secretary. The inclusion of Canadian representatives marked the expansion of the movement to an international scope.

The conventions thereafter were international, the first being held in Baltimore in 1875, and were characterized by an increasing consolidation and organization of the movement and the elaboration of emergent functions and interests. An Executive Committee was created at Toronto in 1881, and the "home class" was inaugurated. At Louisville in 1884 a Corresponding Section was added to the Lesson Committee—four members from Great Britain and one from France. At Chicago in 1887 a Field Superintendent was appointed. At Pittsburgh in 1890 the Home Department was endorsed, plans were adopted for a building at the World's Fair in Chicago, and quarterly temperance lessons were approved. At St. Louis in 1893 the emphasis was upon systematic field work in the cultivation of the nation, states, counties, and townships. Work among Negroes was begun, and steps were taken for the training of teachers.

By this time the International Sunday School Convention was beginning to assume large proportions, as indicated by convention attendance, growth in budget, and the elaboration of organization. At Boston in 1896 there were 1,063 delegates and a budget for the triennium of $23,993. Field work was extended to Mexico, Central America, and the West Indies. At Atlanta in 1899 the office of General Secretary was created, and Marion Lawrance was elected to the

post, with H. M. Hamill as Field Secretary and L. B. Maxwell and Silas X. Floyd as workers among colored people. At Denver in 1902 there were 1,168 delegates and the triennium budget rose to $40,112. At Toronto in 1905 there were 1,948 delegates and the budget rose to $56,281. The name was changed from The International Sunday School Convention to The International Sunday School Association. A Congressional charter was granted in 1907. The Association was incorporated and plans were made for a centralized organization with offices in Chicago, with a staff. Adult Bible class work was inaugurated. At Louisville in 1908 the attendance reached 5,000 and the triennium budget rose to $100,000. By 1911 at San Francisco 10,000 men marched in a Bible Class parade and 567 Chinese, Japanese, and Koreans participated in the convention. A growing sense of widening relationships and social responsibility was evidenced by actions favoring the introduction of the Bible into the public schools, uniform divorce laws, and international arbitration. The budget reached $170,000. There was a marked journalistic development, many state and provincial units having created Sunday school periodicals and syndicated their publication of materials. That the movement had reached a high degree of self-consciousness and clarification of function is indicated by W. N. Hartshorne's statement as chairman of the Executive Committee that "the Sunday School is the supreme agency within the church to induce Bible study, to build Christian character, and to gain and retain church membership."

The Louisville convention in 1908 marked a notable development in lesson materials, to be considered further in Chapter IV. Since the adoption of Uniform Lessons in 1872, the International Association had shown great enthusiasm for them. But discontent with the Uniform Lessons had begun to develop prior to the Denver convention in 1902. That convention, however, adopted a resolution "that at

this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday School." At Toronto in 1905 by a reconsidered motion reversing a previous action, the convention voted unanimously to adopt advanced courses as recommended by the Lesson Committee. But at Louisville in 1908, largely at the insistence of elementary workers, the convention authorized "its Lesson Committee to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday School which desires it, whether in whole or in part."

Something of the magnitude which the International Sunday School Association had reached, as well as its type of work, is indicated by the 1914 convention in Chicago. The official report of the convention occupies 550 pages. Greetings were sent by President Woodrow Wilson, Secretary of State William Jennings Bryan, and Secretary of the Navy Josephus Daniels. The roster of those who participated in the program contains 400 names. There were sixteen plenary sessions of the convention, fifty-five conferences, twenty-one special meetings, five noonday meetings, sixty-five simultaneous meetings, and eight banquets and reunions. There was a Bible class parade of men and older boys led by a police and cavalry escort and interspersed with bands, past a reviewing stand on Michigan Boulevard. There was a Sunday school historical pageant. There was a special meeting of "The Old Guard," consisting of eight members who had been connected with the movement for forty years—the movement now had history behind it. The General Secretary reported 175,685 Sunday schools, 1,690,739 officers, 16,750,297 scholars, with a grand total of 18,441,036. By now there was a full complement of Elementary, Secondary, and Adult Divisions, and Departments of Education, Home and Visitation, Missions, Temperance, Purity, Lessons, Negro Work, and the West Indies. There were large exhibits

and numerous miscellaneous conferences. Much attention was given to leadership training, and the school for training secretaries and field workers was established at Lake Geneva, Wisconsin, in 1912. The International Sunday School Association had behind it eighty-two years of history. It had grown from small and tentative beginnings to a great international cooperative Protestant movement. It had found its function and typed its work. It had reached the full zenith of its growth.

During the decade preceding the Chicago convention two other movements with different objectives and different conceptions of the educational work of the church from those held by the International Sunday School Association had arisen and were to have far-reaching influence upon the future development of religious education in America. One was the Religious Education Association, founded in 1903 by William Rainey Harper, president of the University of Chicago. In addition to its thoroughgoing educational emphasis, it was definitely oriented toward the interrelation of religious education and public education. Its basic aim was to introduce the ideals of education into religion and the ideals of religion into education. Its constituency was interfaith, being composed of Jews and Catholics as well as Protestants. Its convention platform and its journal were the media for the meeting of the foremost educational minds of the nation in critical analysis and appraisal of educational philosophies, programs, and techniques, not only in the churches but in the public schools. The other movement was the Sunday School Council of Evangelical Denominations. It grew out of the conviction that religious education was primarily the responsibility of the denominations and was a cooperation of the educational agencies of the several churches as churches.

The next-to-the-last convention of the International Sunday School Association was held at Buffalo in 1918. It

met under the shadow of World War I, and its temper and sense of deepened responsibility were profoundly affected by that tragic event. The educational emphasis which had previously found expression in the adoption of Graded Lessons and teacher training was pronouncedly accentuated at Buffalo. Under the leadership of Walter S. Athearn the convention adopted as its educational policy the building of a complete dual system of religious education paralleling unit by unit the system of public education from the elementary grades to the college and university, and a state and national overhead paralleling state superintendents and the United States Commissioner of Education. In keeping with this policy, corresponding emphasis was placed upon educational equipment, educational standards, and teacher training comparable with those in the public educational system. It is not without significance that in keeping with this emphasis W. O. Thompson, president of Ohio State University, was elected president of the convention.

II

The denominational organization of religious education was relatively late and slow in development. The Methodist Episcopal and Unitarian churches organized their boards or committees in 1827. The Lutherans followed in 1830, the Congregationalists in 1832, and the Baptists around 1840. But the first decade of the present century witnessed a great intensification of denominational interest in the work of the Sunday school. The earlier Sunday school work of the denominations had been carried on under the auspices of their publication societies. But with the emergence of this new interest the denominations generally created Sunday school boards. The conviction grew that it was the responsibility of the churches to provide an adequate program of religious education for their constituencies. Moreover, it was in the denominations and their local churches that the Sunday

school came into actual teaching contact with children, young people, and adults. The International Sunday School Association, while thoroughly cooperative on an interdenominational basis, was wholly independent of church control. With the intensification of the sense of church responsibility, the Sunday School Council of Evangelical Denominations was organized in 1910. It was a cooperation of denominations as such.

In time, tension developed between the International Sunday School Association and the Sunday School Council of Evangelical Denominations. The issue between them was more than a matter of denominational control. It involved fundamental educational policies as well. The International Sunday School Association had from the beginning committed itself to the principle of uniform lessons with an exclusively biblical content. In 1872 the adoption of the principle of uniformity was over the protest of a small minority of educators led by Edward Eggleston. As we have seen, as late as 1902 the Association voted down a proposal to provide a series of advanced lessons in place of the Uniform Lessons for adults. Nor was it until 1908 that the Association authorized the preparation of graded lessons at the urgent insistence of workers with children who had been greatly influenced by the educational reforms of Pestalozzi, Froebel, and Herbart. Notwithstanding this action, the preponderant emphasis in the Association continued to be upon the principle of uniformity. The denominational leaders were increasingly discontented with the Uniform Lessons and wished to develop an educational program beyond what they thought possible under a Lesson Committee controlled by the International Sunday School Association.

But the educational issue of uniformity was not the only one involved. The International Sunday School Lesson Committee had steadfastly adhered to the exclusive use of biblical material, strenuously resisting the introduction

of extra-biblical content. The denominational leaders, under the stimulus of educational movements that were influencing general education, had come to doubt whether the Uniform Lessons were really effective in teaching the Bible, a conviction to be borne out by an analysis made by the Commission of Seven of the International Lesson Committee in 1922. This study revealed that during the fifty years of their history the Uniform Lessons had used only 35.1 per cent of the Bible while neglecting 64.9 per cent, including some of the most important parts of the Bible. It was their conviction that a graded curriculum based upon the spiritual needs of growing persons would use much more of the Bible, a conviction to be borne out by the same study. The study revealed that in the twelve years of their existence the Graded Lessons had used 62.4 per cent of the Bible, including many of its most vital sections, while neglecting 37.6 per cent. The denominational leaders felt that, while the Bible is the chief source book of religious education, an adequate religious education should introduce the growing person to a richer and wider range of the Christian tradition, including the history of the church, the biographies of its saints and heroes, its missionary enterprise, and God's creative work in nature. This educational emphasis carried with it a corresponding emphasis upon the development of educational standards and the training of competent teachers.

These differences in points of view regarding organizational control and educational policy led to a sharp conflict between the years 1908 and 1914. The International Sunday School Association already had a powerful international organization and a large international, national, state, and county field staff. The Sunday School Council of Evangelical Denominations felt under obligation to perfect a comparable organization and field staff and had plans worked out for projecting them. This would have resulted in two competing organizations and the rupture of the unity of the

Protestant educational forces in America. Such a possibility was equally repugnant to both groups, each of which was seeking, according to its own convictions, to serve the cause of Protestant religious education.

III

The first rapprochement occurred in the reorganization of the Lesson Committee in 1914. Prior to this date the Lesson Committee had been created by, and was answerable to, the International Sunday School Association. Under the reorganization the new body consisted of three sections: the international section of eight members appointed by the Association, the Sunday School Council section of eight members appointed by the Council, and a section consisting of one member from each of the denominations having a curriculum committee of its own. The surviving conflict of interests is evidenced by the provision of the constitution that, when demanded, the voting should be by sections and that any one section might veto the action of the other two —a provision strikingly parallel to that of the charter of the United Nations under similar circumstances. It is to the great credit of the constituent sections that this provision was never invoked, but that instead, from the beginning, the reorganized International Lesson Committee worked in the heartiest spirit of good will and cooperation in seeking to meet the needs of the churches.

In 1916 a second step toward the resolution of the tension was taken in the reorganization of the Executive Committee of the International Sunday School Association so as to include fifty per cent as representatives of the Association and fifty per cent as representatives of the denominations.

Meantime the two bodies had maintained a Joint Committee on Standards, and each had a Committee on Reference and Counsel. In 1918 the latter two became a Joint Committee on Reference and Counsel under the chairman-

ship of Robert M. Hopkins, charged with the responsibility of working out a feasible plan of cooperation between the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

At Buffalo on March 3-4, 1919, the Joint Committee on Reference and Counsel reached agreement on fundamental principles of procedure, and on March 19 of the same year at Detroit adopted a plan of action known as "The Detroit Agreement." The preface to the agreement set forth the motives that actuated the proposed plan:

> The spirit of the day with its new democracy, the result of the World War, demands the unity of the religious forces of the nation, if the community discovered to the American people by the war is to be genuinely inspired by the religious motive and the Kingdom of Christ is to be the guiding force of the New-World life. There can be no division in the ranks of our common Christianity, if the freshly-inspired life of our continent is to be permeated to the full with the idealism of Jesus the Christ, and the teachings of the Master of men are to mold the fast-crystallizing emotions, which have emerged from our recent world experience. For this reason we give it as our solemn conviction that no longer can there be two competing Sunday School organizations, and that the statesman-like, constructive thing to do is to reorganize our Sunday School forces, that all differences may be forgotten in the welding of a new consciousness of Sunday School brotherhood.

The agreement itself contained four items:

1. The reorganization of the International Executive Committee upon a basis of an equal number of territorial and denominational members.

2. The reorganization of the executive committees of the several State, Provincial and National Sunday School Associations upon the same basis of equal territorial and denominational representation.

3. The constitution of the International, State, Provincial and National Sunday School conventions as delegated bodies.

4. The reorganization of the Sunday School Council of Evangelical Denominations to include, in addition to its former membership, the educational field representatives of the denominations and

the employed officers of the International Association and the auxiliary associations affiliated with it.

At special meetings of the International Executive Committee and of the Sunday School Council at Cleveland June 25-26 of the same year the Detroit Agreement was ratified, with amendments, it having been previously referred for approval to the denominational Sunday school boards, societies, and houses comprising the Sunday School Council and to state, provincial, and national auxiliaries of the International Association, and the Joint Committee on Reference and Counsel was instructed "to proceed with the necessary preparations for the organization provided for."

In accordance with these agreements, the reorganized International Executive Committee met in Buffalo June 3, 1920. All officers and chairmen of committees resigned, and new ones were chosen. The Sunday School Council held its first meeting on the new basis at Indianapolis, January 18-21, 1921. The two bodies, however, found themselves in an anomalous position. The Sunday School Council found itself composed, not only of denominational representatives, but also of territorial workers. The International Executive Committee, on the other hand, now consisted, not only of field representatives, but of denominational representatives. This arrangement still left two bodies in the field with overlapping memberships and undefined relationships and functions. Both bodies therefore directed the Joint Committee on Reference and Counsel to proceed with plans for a complete merger of the two bodies.

Accordingly, the Sunday School Council having approved, the International Executive Committee on February 16-17, 1922, unanimously adopted the following plan for the consummation of the merger:

1. The reorganized Executive Committee of the International Sunday School Association, based on the agreement of co-operation and Exhibit "A" (January-February, 1920) is the merged body of

Territorial and Denominational forces as formerly represented by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. This merged body shall be called The International Sunday School Council of Religious Education.

3. The International Sunday School Council of Religious Education shall appoint a Committee on Education composed of not more than sixty members.

4. The International Sunday School Council of Religious Education shall set up groups of professional workers, the Chairman of each of which shall be a consulting member of the International Sunday School Council of Religious Education.

These groups shall be such as Children's Workers, Young People's Workers, Field Workers, Directors of Religious Education, Denominational Editors, Denominational Publishers, etc.

5. We recommend that in harmony with this plan of merger the Executive Committee of the International Sunday School Association request the Congress of the United States to amend the Charter by changing the name, "The International Sunday School Association," to "The International Sunday School Council of Religious Education."

6. Pending the change of the legal name of the organization by Congressional action, we recommend the business of the organization shall be conducted under the new name.

7. We recommend that the International Executive Committee be requested to revise its By-Laws in harmony with the foregoing provisions.

The International Executive Committee at this meeting amended its by-laws to bring them into conformity with the merging action and took steps to have Congress amend the Charter under the name, "The International Sunday School Council of Religious Education."

After four years of intensive study and mutual adjustment the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations was consummated at the Sixteenth International Sunday School Convention at Kansas City in 1922.

In a spirit of great joy and hopes for the future of a united Protestant movement in religious education the recommendations of the Joint Committee on Reference and Counsel as presented by the chairman of the International Executive Committee were adopted with only three dissenting votes. Immediately George T. Webb, of the Sunday School Council, rose to announce that by an anticipatory action of the Executive Committee of the Council, contingent upon concurrent action of the International Association, the Sunday School Council of Evangelical Denominations had ceased to exist.

The merger, as was to be expected, was the high point of an otherwise notable convention. Not only was it the largest convention in the history of the International Association, with 7,034 paid registrations, but the program was of an exceptionally high order, with pronounced emphasis upon the educational aspects of the movement. It was fitting that it should be so, for with the Sixteenth Convention the International Sunday School Association, like the Sunday School Council of Evangelical Denominations, ceased to exist as a separate entity. But both bodies, in the highest historical and spiritual sense, in losing their lives found them in a higher synthesis of ideals, purposes, and fellowship that transcended each as a separate and partial expression of the growing consciousness of Protestant responsibility in facing together its educational task. As the subsequent history of the Council has shown, this event was prophetic of the fact that out of differences honestly faced in the spirit of cooperation and the meeting of minds something new and creative may emerge.

The merger of these two bodies owes much to many men and women who worked loyally and effectively to bring it about. There is space in this historical record to deal only with two, both long-time leaders in Christian education.

One of these was Marion Lawrance, the first General

Secretary of the International Sunday School Association. Mr. Lawrance was the high point of the contribution of the lay forces to the total movement. Always a layman, possessed of a studious mind, he was for many years superintendent of his own Sunday school, gaining experience that appeared in his books and speeches throughout life. From notable service as secretary of the Ohio Sunday School Association he was drafted by the International Association as its leader. He served until in 1921 he had to ask, on account of his health, to be made Consulting General Secretary. He continued in this relationship for the first two years of the life of the new body and died in service while on a tour of conventions on the West Coast in 1924.

As a platform exponent of the Sunday school he had few peers and no superior. Known everywhere as "the beloved Marion Lawrance," he was a conciliator and a powerful force in directing others to lasting values that contention could not touch. When the issue between the territorial and denominational forces came to a head probably for the first time in a Canadian province, those on the opposite side from his reported back home that it was he who steered a constructive course that took account of the values of both groups. He had a genius for making friends, for rooted in him was a love for people. (See photograph opposite page 100.)

Side by side with Mr. Lawrance, a layman, in bringing about the merger, there stood fittingly Dr. Robert M. Hopkins, a professional leader. He was in a sense a product of the interest in religious education created in the denominations by the spirit and power of the lay movement. Trained for the ministry in college and theological seminary, he got his practical experience as a pastor, became a state secretary of Sunday school work for his denomination, and then was made the national executive for the Disciples of Christ. This denominational background, coupled with his early and close contacts with association leaders, made him an effec-

tive complement to Marion Lawrance. Genial in presence, possessing an optimistic temperament and an irenic spirit, he became noted among his friends for his ability to work effectively with all groups even when divergent.

These gifts made him the logical choice to serve as Acting General Secretary of the International Sunday School Association when Mr. Lawrance had to resign the post in 1921. So during the final period of negotiations, Dr. Hopkins carried the dual role of a denominational secretary and the executive of the Association movement. In this capacity he rendered notable service. In the historic discussion preceding the voting of the merger he answered difficult questions from a large and alert audience. His manner and mastery of the situation shine through the pages of the stenographic report. It was fitting that one of his specialties, the ability to straighten out parliamentary procedure, had to be called upon twice during debate (See photograph opposite page 117.)

It was prophetic of the new educational emphasis to be placed upon the work of the church in the rapidly changing American educational scene that Hugh S. Magill was chosen as the General Secretary of the new Council. Dr. Magill was at the time of his appointment field secretary of the National Education Association. He was thoroughly familiar with the American public school system and with the new movements that were so profoundly affecting the philosophy, content, method, and organization of general education in the first quarter of the twentieth century. He brought to the Council a wide perspective for religious education in relation to the total education of American childhood and youth. The application of Christian principles to problems of citizenship had always been of deep interest to him. He served in the Illinois Senate for four years and on a moral issue waged a spirited and notable campaign for the United States Senate in 1926. He was the author of the Illinois woman's suffrage law and educational and reform laws. Dr.

Magill is a man of generous frame and physical strength. He has been remembered by some for the unexpected vigor of his ordinary handshake. He was equally vigorous in executive leadership, in making crucial decisions, and in developing and asserting ideas. His strong loyalty to his convictions was rooted in a Scotch and Covenanter ancestry.

Dr. Magill guided the new Council through the first twelve and a half years of its history. This was a time for laying foundations for the future, choosing certain main directions for the Council and the movement, selecting the staff and office force, and dealing with numerous practical problems of administration and adjustment. During this period he made a significant contribution that others who worked with him and succeeded him have been glad to recognize and build upon.

During this period the denominations became an effective and integral part of the Council, with a large increase in personal and financial contributions over those made to the former Sunday School Council of Evangelical Denominations. In staff and committee personnel a high type of educational leadership was established. The Council structure was reshaped as experience was gained. Although the new agency began with some debts carried over from the old, by strenuous effort and good financial management these were soon paid off and the budget consistently balanced thereafter. The two camp properties were heavily in debt in 1922 but by 1935 were free of debt and much improved. Generous contributions from foundations were secured. The Religious Education Foundation was established for securing and administering gifts for the Council, with prominent laymen as its trustees. The *International Journal of Religious Education* was established and put on a good foundation of support and service. The copyright of the American Standard Revised Version of the Bible was secured in 1929 and the way opened for the significant new translation made

later on. The initiating of plans for copyrighting the Improved Uniform Lessons and for receipts from certain publishers for their use goes back to this period. Dr. Magill's long-time interest in public affairs was shown especially by the fact that when the depression made financing of the Council difficult in the early thirties he saved Council expense by giving part-time service in directing the Hall of Religion at the Century of Progress Exposition and later as president of the American Federation of Investors. Along such lines as these he rendered notable service.[1] (See photograph opposite page 100.)

It was a dramatic moment at the Kansas City convention when the venerable and beloved Marion Lawrance, who twenty-three years before had come to the International Association as its General Secretary, introduced Dr. Magill as his successor and General Secretary of the new Council. In his address to the convention Dr. Magill stressed three fundamental principles: the joint responsibility of the church and public school in the preparation of citizens for a democracy by adding to physical, mental, and moral fitness which the school seeks to develop a religious character; the urgent necessity that the educational work of the church become as efficient as that of the public schools; and the necessity of greater emphasis upon the preparation of competent teachers. Mr. Lawrance had given constructive leadership to the Association during its most productive years as the expression of the Sunday school ideal. The achievement of the Association during these years is beyond praise and its contribution to American education both distinct and distinguished. But, as in the development of all creative historical movements, the time had come for the educational work of the Protestant churches to move in new directions, to assume new forms and to conceive its task in new rela-

[1] For detailed description of the main new directions chosen by the Council during this period, see Chapter XV, Section II.

tionships and new dimensions. In this dramatic moment an old order was passing and a new order was being born.

This memorable event marked the inauguration of the most extensive and in many ways the most significant venture in cooperation in the history of Protestantism. In the fellowship of the International Council of Religious Education more than forty denominations, representing not less than ninety per cent of the Protestant constituency of the United States and Canada, have together shared their common ideals and purposes and have pooled their resources in facing together their common educational task in contemporary American society.

II

ORGANIZATIONAL STRUCTURE

The impulse toward togetherness molded an organizational structure to serve the new day created when Protestant Christian education became one.

It is the nature of movements, whether religious or secular, to create for themselves structures through which their ideas and values may find expression and their functions may be effectively carried out. Although organizations are sometimes created as ends in themselves, they are necessary if things agreed upon are to be carried out. Christianity itself as a historical movement early developed the church as an institutional structure for the public expression of its faith in the Risen Christ, as a medium for a sustained and sustaining fellowship, and as a means for the organized extension of the Gospel and the Kingdom of God. As, from time to time, new functions arose within the church, new structures were developed for carrying on these functions as in the case of monasteries in early times or as in the case of the Sunday schools, young people's societies, and missionary agencies in later times. With the development of cooperative activities various inter-church organizations have been created to serve specific needs of the denominations.

Normally, the structure follows and is determined by the function. This explains why, as a given function changes, the structure changes to meet the new need. It not infrequently happens, however, that structures tend to become

tardy in response to change and to develop fixed patterns. In that event they not only become ineffective, but may actually hinder the free and full operation of the function. One criterion of a good organization is its flexibility and readiness to change to meet the demands of emerging needs in a constantly changing social situation.

With the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, something new in the development of cooperative Protestant religious education took place. The old structures which these movements had developed to carry on their work were no longer adequate to serve the new needs as cooperative Protestantism faced its educational task under the rapidly changing educational situation in North America at the end of the first quarter of the twentieth century. The new Council called for a new organizational structure. Fortunately, the Council in adopting a new functional organization did not break its continuity with its historic past, but preserved the enduring values of its antecedents while moving experimentally into the fashioning of a flexible organization responsive to the growing needs of the constituent churches.

It is too often mistakenly assumed that the organization of an educational movement has little or nothing to do with the educational process itself. Too frequently it is thought of as merely providing the mechanical framework within which the educational process can go forward. But increasingly it has become clear that organization is as much a part of the educative process as curriculum, method, or the contact of teachers and learners. Organization and administration functionally conceived are creative. They provide the total situations in which learners and teachers, as well as administrators, participate. An organization that is external, formal, and autocratic has deadly effects upon the entire educational enterprise because of its harmful

effect upon people. Consequently, any account of the Council may well start with its organizational structure.

I

The basic principles of the new Council organization were clearly set forth in the preamble to the by-laws:

> 1. We recognize it to be the right and duty of each denomination through its properly constituted Sunday School authorities to direct its Sunday School work.
>
> 2. We recognize that in the field of religious education, there is need for co-operative efforts between the various denominations, between the several denominations and organizations, and among the general organizations themselves and that there are problems in religious education that can best be solved by such co-operative effort.
>
> 3. We recognize that in the field of religious education, the local community and local institutions and organizations have rights of initiative and local self-government.
>
> 4. We recognize the rights of the co-operating local churches and organizations to be represented as such in the direction and control of any community movement which has for its purpose the training of workers for the local churches or the religious instruction of the children of the churches.

In keeping with these principles, an organization for the new body was set up. This organization was to undergo changes both in function and structure with the passing of time, as indicated in the following pages. At the beginning, however, the organization provided for:

1. A Quadrennial Convention consisting of officers of the Convention, the Executive Committee, the employed staff, standing committees, life members, the International Lesson Committee, and delegates chosen by state, provincial, and national associations on such numerical basis as the Executive Committee might determine. (Denominational delegates were provided for in 1926.)

2. An Executive Committee composed of twenty members elected by the Quadrennial Convention, one person appointed by each state, provincial, and national association having a Sunday school enrollment of 500,000 or less and one additional person for each additional 500,000 or major fraction thereof, representatives of affiliated denominations equal to the number of representatives from the state, provincial, and national associations on the basis of Sunday school attendance, twelve persons at large to be nominated by the Board of Trustees and elected by the Executive Committee, and the existing life members as honorary members. The duties of the Executive Committee were to hold an annual meeting, to fix the time and place of the convention and arrange the program, to elect the staff, fix their salaries, and define general policies governing them, to create and maintain departments and divisions, to appoint nine members of a standing Committee on Reference and Counsel, to fix the conditions of life memberships, to fill vacancies between conventions, and to report its actions to the convention for review and recommendations.

3. A Board of Trustees of not less than twenty members elected annually by the Executive Committee. The duties of the Board of Trustees were to perform the ad interim duties of the Executive Committee, to hold semiannual meetings, to supervise the financial affairs of the Council under the direction of the Executive Committee, and to form rules for its government within the policy or by-laws of the Council.

4. A Committee on Education of not more than sixty members elected for three-year rotating terms. Its organization was to determine the administrative educational and administrative divisional committees of the Executive Committee.

5. Advisory sections consisting of such groups as chil-

dren's workers, young people's workers, adult workers, field workers, directors of religious education, denominational editors, and denominational publishers. The chairman of each advisory section was to be a consulting member of the Executive Committee.[1]

The relation of the cooperative work in Canada to that of the United States needs special mention at this point.

The developments in the provinces of Canada in Sunday school work followed rather closely events in the United States. The Sunday school association and the Sunday school convention spread naturally into the provinces of Canada through the interest in this work in the adjoining states. As a result, by the time of the merger there were such associations or their successors in each of the provinces with an organization reaching through a large number of the counties, townships, and districts on a plan similar to that across the line. Through the merger these provincial bodies shared in the work of the International Council on much the same basis as the state associations.

The issues that arose between the International Sunday School Association and the Sunday School Council of Evangelical Denominations came to the point of discussion and settlement rather early in at least one of the Canadian provinces. In 1915 in Saskatchewan the representatives of the Association and the denominations met to discuss the need of some kind of change in the provincial organization. It was at this meeting that Marion Lawrance took the broad and far-sighted view which is mentioned in the preceding chapter. As a result of that conference the provincial association was reorganized even at that early date on a basis that later on became the general plan in other provinces and states. As this type of organization

[1] According to action taken in 1948, these sections are now known as "associated sections."

was adopted by other provinces, the Religious Education Council of Canada was organized in 1918 on the basis of broad representation somewhat similar to that of the International Council when it was established four years later.

Another important factor in the Canadian situation was the promotion of special programs for teen-age boys and teen-age girls in the Canadian churches. The national leadership of the Y.M.C.A. was active in the first of these and of the Y.W.C.A. in the second. The production of these programs and their promotion throughout the country was shared in jointly by the associations nationally, on a provincial basis, and in local communities. One result of the development of these programs was the organization of what later came to be known as the National Boys' Work Board and the National Girls' Work Board. These were made up of representatives of the associations, the national church religious education bodies and, wherever possible, of provincial Sunday school associations. The first of these was the boys' work organization, which was set up in 1914. It is significant that these boards preceded organizations later known as councils of religious education on both sides of the line and the Religious Education Council of Canada itself. Later, along with somewhat similar agencies for children's work, young people's work, leadership training, weekday religious education, etc., these boards were made functioning departments of the Religious Education Council of Canada.[2]

With the development of these special types of programs and the organization of work along these lines, the provincial councils or Sunday school associations soon found that their contacts with the International Council were less valuable to them than their contacts with each other through the Religious Education Council of Canada. For

[2] In 1947 this Council became the Department of Christian Education of the Canadian Council of Churches.

this reason the provincial organizations ceased to be units in the International Council and maintained their contacts with it only through the national Canadian council. The latter is recognized by the International Council as a cooperating body and makes a report along with certain related agencies. Most of the national denominational bodies of Canada have membership in the International Council as well as in their own national council. Members of these denominations serve on International Council committees, associated sections, and other groups on the same basis as those from the United States. From the early days the relationships between leaders in Christian education on both sides of the line have been very close and of mutual benefit.

II

While the main outlines of this initial organizational structure were to remain relatively constant, the highly dynamic movement it was designed to serve began early to require adaptations and changes. These were occasioned by changes in the constituency, the addition of new functions, and the increasingly complex relationships with other movements within the Protestant churches.

The original constituent denominations numbered thirty-two. By 1948 the number of constituent denominations had risen to forty; there were thirty-three constituent state councils and more than six hundred related city, county, and provincial councils.

W. O. Thompson, president of the University of Ohio, was the first president of the Council and served with distinction from 1922 until 1926.

At the time of the merger, the Council took over for the most part the departmental organization and staff of the International Sunday School Association, consisting of three departments: Educational, Field, and Business. The Educational Department had four divisions: Children's, with

Maud Junkin Baldwin as superintendent; Young People's, with John L. Alexander as superintendent and R. A. Waite and P. G. Orwig as associates; Adult, with E. W. Halpenny as superintendent; and Home Visitation, with J. Shreve Durham as superintendent; there was a special project of work with Negroes. Almost immediately the departmental structure began to expand. With the inauguration of the *International Journal of Religious Education*, W. Edward Raffety as editor was added to the staff by 1924. By 1925 the staff included also H. Shelton Smith as Director of Leadership Training, P. R. Hayward as Director of Young People's Work, A. M. Locker as Director of Organization and Promotion, Thomas S. Evans as Director of Vacation Church Schools, with Weekday Church Schools added later, and Paul H. Vieth as Director of Research and Service. Dr. Vieth later became Superintendent of Educational Administration. During his service on the staff he rendered a significant service which appears at numerous points in this record. In 1931 he went to Yale University as professor of religious education and director of field work, later becoming Horace Bushnell Professor of Christian Nurture, a position which he still holds.[3] Since leaving the staff, Dr. Vieth has continued to have an active part in the program of the Council. He has been a working member of the Committee on Religious Education of Adults and a pioneer in visual education. Dr. Vieth also rendered significant service as chairman of the Committee on Lesson Policy and Production, which a few years ago brought in recommendations leading to a complete revision of the system of lesson outlines prepared by the International Council. In 1944 he was chosen for a still greater responsibility when he became chairman of the Committee on the Study of Christian Education, which brought in a compre-

[3] During 1947-48 he took leave from Yale to serve as adviser on religious education to the Supreme Command of the Allied Powers in Tokyo.

hensive report in 1947. In 1948 he completed two four-year terms as chairman of the Commission on Educational Program. Dr. Vieth has a vigorous personality, a sense of humor, is friendly and cooperative in nature, and possesses an outstanding ability to analyze problems, sees through to their solution, and states his views in an orderly and convincing manner. (See photograph opposite page 197.)

By 1931 Otto Mayer had been added to the staff as Research Associate, Harry C. Munro as Director of Adult Work and Field Administration, Florence Teague as Business Assistant and Cashier, Roy A. Burkhart as Associate Director of Young People's Work, Edith P. Rea as Secretary to the General Secretary, Mary Alice Jones as Director of Children's Work, and Forrest L. Knapp as Director of Leadership Training. In addition to these early staff members, persons who had served in one capacity or another as members of the staff up to the annual meeting of 1948 included Myron Settle, Paul D. Eddy, Gloria Diener, Lena Knapp, Robert Davids, Walter D. Howell, Cameron Hall, E. H. Bonsall, Jr., Ivan M. Gould, Herman J. Sweet, Mary Leigh Palmer, John B. Ketcham, William A. Rogers, Meredith Ward, C. Melville Wright, W. Dyer Blair, Margaret Smith, Lillian Williams, Philip C. Landers, Ruth Elizabeth Murphy, Erwin L. Shaver, Frank W. Herriott, Raymond R. Peters, Helen F. Spaulding, Isaac K. Beckes, Caroline Cole, Helen F. Kindt, Gerald E. Knoff, Martha DuBerry,[4] Pearl Rosser, E. Jerry Walker, Clarence Tucker Craig, Lee J. Gable, Paul G. Macy, Clark L. Snyder, T. T. Swearingen, Mabel Garrett Wagner, Fleming James, J. Carter Swaim, J. Allan Watson, Lemuel Petersen, and Harry H. Kalas. By 1947 there was to be a current staff of twenty-four and an office force of fifty-eight persons. In 1945, because of the greatly increased scope of the

[4] Deceased, January 21, 1948.

Council's work, Dr. Knoff became Associate General Secretary in Educational Program and Mr. Landers Associate General Secretary in Business and Public Relations. They have worked in close association with the General Secretary, Dr. Roy G. Ross, in the administration of the Council's program.

Meantime a similar expansion occurred in the associated sections. At the time of the merger there were seven sections. But as groups of specialists in different fields became involved in the work of the Council, other sections were added. In 1948 there were seventeen: Adult Work, Children's Work, City Executives, Directors, Editors, Denominational Executives, Lay, Leadership Education, Missionary Education, Pastors, Professors, Publishers, Research, State and Regional Executives, Vacation Religious Education, Weekday Church School, and Young People's Work.

The Council has been fortunate in having a group of able men as chairmen of the Council. Robert M. Hopkins served from 1922 to 1932, Harold McAfee Robinson from 1932 to 1938, Walter D. Howell from 1938 to 1939, and Arlo Ayres Brown from 1939 to 1948.

Dr. Brown has had a long and distinguished career in Christian education. He moved from the pastorate to serve as director of leadership education for the Methodist Episcopal Church, 1914-21. He then became president of Chattanooga University and from an effective career there was called to become president of Drew University, Madison, New Jersey. These demanding duties in denominational and educational service have never interfered with his interest in the broader aspect of the Christian program. He served as a member of the committee on re-thinking foreign missions some years ago and made an extended and exhaustive tour of foreign mission fields in connection with that responsibility. Dr. Brown is a man of genial and

friendly presence and one who finds himself easily at home with all groups of people.

His services in the work of the International Council began with his membership on the Committee on Leadership Education in the early days. He served a term as chairman of the Committee on Religious Education of Youth. In February, 1948, he completed the constitutional period of service of two quadrennial terms as chairman of the International Council and was honored by a testimonial dinner at the annual gathering. In his capacity as chairman he was close to the policy-making processes of the Council and brought to the cooperative program his broad experience and good judgment. (See photograph opposite page 196.)

J. L. Kraft was treasurer of the International Sunday School Association at the time of the merger and was elected treasurer of the new body. He has held that position since and has rendered an invaluable service. Mr. Kraft grew up on an Ontario farm. As a boy he had poor eyesight; however, his first set of glasses opened up the beauties of the stones he was turning up with his plough. From then on stones have been his lifelong hobby and led him into the mysteries of jade and other semi-precious stones. He invented the pasteurizing process as applied to the cheese industry. He is chairman of the board of Kraft Foods Company. Mr. Kraft has a wide interest in all good causes. He has long been superintendent of his own Sunday school in North Shore Baptist Church, Chicago, and has been active in the entire program of his local church and his denomination. The International Council has been one of his keen interests through the years. He is especially happy when presiding at a Council dinner where good fellowship, fun, and inspiration mingle. During the wartime absence of Mr. Stassen in the Navy, Mr. Kraft took his place and served as acting president of the Council. He has given generously of his time, ability, and money to the steady

growth of the Council's budget. In addition to being treasurer in the usual sense, he has sent tens of thousands of personal letters soliciting support for the Council, resulting in an estimated annual return of around $150,000 through this means. (See photograph opposite page 196.)

In 1929 a new and appropriate responsibility fell to the Council in the transfer of the copyright of the American Standard Bible from Thomas Nelson and Sons to the Council. A committee of distinguished scholars was appointed to undertake the revision of the text.[5]

From the beginning, the orbit of the Council's relationships has continually widened to include, eventually, all the educational functions of Protestantism, in addition to many non-church movements. In 1923 the Council took steps toward incorporating the International Association of Daily Vacation Bible Schools, dating from 1911, into its program, though the corporation remained separate. In 1927 the growing movement of weekday church schools was made a part of the Council's program in a new Department of Vacation and Weekday Church Schools.

Among related agencies have been the American Sunday School Union, the National Protestant Council on Higher Education (formerly the Council of Church Boards of Education), the Federal Council of the Churches of Christ in America, the International Society of Christian Endeavor, the Missionary Education Movement of the United States and Canada, the National Council of the Young Men's Christian Association, the National Board of the Young Women's Christian Association, the Religious Education Association, the World Council of Christian Education (formerly the World's Sunday School Association), the John Milton Society, and the Religious Education Council of Canada (now the Department of Christian Education of the Canadian Council of Churches.)

[5] See Chapter XIV.

It early became clear that the International Lesson Committee should be integrated with the Council. As early as December of 1922 the Lesson Committee authorized its Business Committee to confer with the Business Committee of the Council with a view to working out a plan of cooperation with the Council. By this arrangement, the membership of the Lesson Committee consisted of sixteen members appointed by the Council and one member appointed by each of the denominations having a lesson committee and eligible to membership in the Council. No courses were to be omitted or promulgated by the Lesson Committee without majority approval of the Council and constituent denominations. In addition to the expense of its appointees, the Council assumed responsibility for the general budget of the Lesson Committee.

Under this cooperative arrangement, while the Lesson Committee was recognized as the Council's authorized committee in the field of curriculum, "in actual practice the Committee on Education and its special committees were continually dealing with questions of curriculum." It was clear that the common cause would best be served by a merging of the Lesson Committee and the Council's Committee on Education. The Lesson Committee took action favoring such a step, the merger was consummated at the annual meeting of 1928, and the name of the merged body was changed to the Educational Commission. Under the plans agreed upon, each constituent denomination having a lesson committee was entitled to from one to three representatives in ratio to units of one million members and the Council elected twenty members-at-large, with members of the staff as members ex-officio. Each advisory section was entitled to one consulting member. The functions of the committees of the Lesson Committee were transferred to the following committees of the Commission: Central Committee (general supervision), Improved Uniform Lessons,

Group Graded Lessons, Religious Education of Children, Religious Education of Youth, Religious Education of Adults, Leadership Training, and Church School Administration.

By 1926 an organizational problem of major proportions was presented to the Council in the relation of state councils to the International Council as representing an over-all cooperation of the educational forces of Protestantism. In 1929 the Department of Research made a survey of the situation with a view to finding a constructive basis for articulating the work of state councils with that of the International Council. At the Toronto convention in 1930 the General Secretary was able to report that there was general acceptance of the principle that, as the International Council is the accredited agency of cooperating denominations nationally, so the state councils should be so organized as to be effective auxiliaries of the International Council, recognized as the accredited agencies of the cooperating Protestant forces in their respective local areas. The working out of this problem was to continue for years to come.

As early as 1928 the Council became conscious of its relation to the educational program of the public schools. In that year the General Secretary, Dr. Magill, suggested the appointment of a commission composed of recognized leaders in religious and public education to study this relationship in all its bearings, an emphasis renewed in 1934.

Meantime, with these expansions, the Council had outgrown its quarters in the Mallers Building in Chicago. Consequently, in March of 1930 the headquarters were moved to the Old Dearborn Bank Building at 203 North Wabash Avenue, where the offices of the Council now occupy the entire twenty-second floor, with other suites in the same building amounting to considerably more than an additional floor.

The depression of 1929 greatly affected the work and organization of the Council. A declining income led to deficits in 1929, 1930, and 1931. Measures of the utmost economy were adopted. Vacancies in the staff and office force were not filled. No new work was undertaken. The work of the several departments was redistributed among the members of the staff. Some meetings of the Educational Commission and its committees were omitted. The General Secretary, members of the staff, and office force, except those receiving less than $25 per week, contributed ten per cent of their salaries, the reduction later amounting to twenty-five per cent. By adopting a plan of sharing the cost of service, the leadership training schools contributed $8,000. As a result of these economies and organizational adjustment, the deficits were paid off and the budget was again balanced in 1932, and thereafter.

III

Dr. Magill resigned as General Secretary of the Council as of March 1, 1935. Through thirteen years Dr. Magill had given able and constructive leadership to the Council during the period when it was defining its function, exploring the relationships of the Council to other cooperating Protestant enterprises and to nonchurch movements, and perfecting an organization that would effectively coordinate the educational forces of Protestantism. His service was warmly memorialized by the Executive Committee in a resolution reluctantly accepting his resignation.

During the interim while a new General Secretary was being sought, Harold McAfee Robinson, chairman of the Executive Committee, was elected Acting General Secretary. His services were loaned and his salary paid by the Board of Education of the Presbyterian Church, U. S. A. With the wholehearted cooperation of all, Dr. Robinson gave distinctive leadership to the Council through this

difficult period of readjustment, not only in administering its educational program, but in managing its financial affairs with a balanced budget.

As at the organization of the Council so now midway in the period covered by this record, the Council was fortunate in securing the services of a gifted leader well fitted to deal with the problems of his time. The committee to recommend a new General Secretary turned to one of the most respected and trusted members of the Council, Roy G. Ross, who was the executive head of the educational program of the Disciples of Christ. He had served in several pastorates and been director of young people's work in his denomination. He was elected to his Council position in February, 1936, and took up his duties May 1 of that year. Dr. Ross had already been widely known and accepted as an able executive. He had demonstrated his capacity to guide and integrate the various groups, agencies, and personalities in his own denomination by taking a major part in bringing together under one administration the educational functions which had formerly been carried by three separate boards. He was a member of the committee which inaugurated a program of unified promotion for his communion.

His ability to work on a friendly and constructive basis with a wide variety of people and to give leadership to their thinking and planning was well known. Dr. Ross has in a unique degree the ability to take leadership and make decisions when it is his responsibility to do so. At the same time he has an unusual gift for working with a group, taking account of the various and often conflicting views of individuals, and coming through at the end with a set of proposals to give effect to what each individual really seeks to achieve. This is but an expression of his full-hearted commitment to the democratic way of working with people and groups.

Dr. Ross has guided the Council through the last twelve years of its first quarter century. This period has been conspicuous for the way in which the foundations laid in the preceding years have been utilized for carrying forward and expanding the program as well as for choosing important new main directions for both the movement and the Council. In carrying forward along these two lines he has rendered a significant and widely recognized service.

In the first of these, denominational support and participation have been extended, for instance, in financial contributions to three and one-fourth times in this period. New buildings and other improvements costing over $100,000 have been added to the camp properties. The *Journal* circulation gained sixty-five per cent. When the plans for Bible revision were re-thought following the depression, significant progress, now well known, was made. Receipts from lesson royalties have been cultivated so that now they are an important factor in Council income for its work in the production of lesson outlines. The staff and departments of work have been enlarged several times. The budget has increased four and a half times, reaching a record of $616,628.55 for 1948. The moves toward enlisting laymen have progressed rapidly through the Laymen's Crusade for Christian Education, the increase in individual gifts, and the setting up of a Lay Section.

Also during this period nine new departments of work have been added to the Council program and others have been subdivided and given additional staff leadership. The concern of Christian education for the unreached and an extensive program of educational evangelism have developed. Two fundamental studies of the work of the Council and of Christian education have been made during this period. As an outcome of one, the entire lesson system of the Council has been rebuilt and extended, while the second has recently projected new directions for the entire

movement. A concerted reaching out to influence the public mind, through radio, the press, and visual methods, marked the inauguration of a strong program of public relations. Social and ecumenical education have been fostered. In building upon the work already done in the Council, in consolidating the resources already at hand, in integrating an expanding program and machinery, and through setting new directions for the organization and the movement, Dr. Ross has both entered into and created worthy traditions.[6] (See photograph opposite page 116.)

The Sunday school movement from which the Council had its rise had been characteristically a layman's movement. For reasons easily to be understood, the leadership of religious education under the educational emphasis of the Council had largely passed into the hands of professionals. The conviction grew that the time had come to bring the laymen of the churches into more active participation in the work of the Council. Out of this conviction grew a Layman's Commission under the vigorous leadership of Russell Colgate, president of the Council, in 1935.

It had also become clear that if, as the Council had come to believe, religion is a quality that potentially attaches to any and every experience of growing persons in interaction with their natural and social world, the center of education is shifted beyond the limits of any particular institution, whether the church or the school, to the community and becomes the responsibility of all constructive community agencies. To explore and promote such cooperation the Department of Community Relations was inaugurated in 1936 with J. R. Hargreaves as counselor. Similarly, a recognition of the fundamental responsibility of the home led to the appointment of a Special Committee on Family and Parent Education in 1937.

[6] For detailed descriptions of the main new directions chosen by the Council during this period see Chapter XV, Section III.

These were signs that the Council was entering upon a period of expansion and of a sense of its place among the educational forces of the nation. The denominational programs were for the most part ministering to their own constituencies, leaving more than one-half of the childhood and youth of the nation untouched by any systematic religious instruction. This seemed to call for a more vigorous and systematic promotion of field work, and the Field Work Department was strengthened in 1938 with Forrest L. Knapp as director and John B. Ketcham as associate director. It also called for a more vigorous and popular interpretation of religious education and its promotion as an essential need for American democracy. Out of this growing consciousness of social responsibility emerged three movements involving every phase of the work of the Council—the Christian Education Advance in 1938, the Crusade for Christian Education in 1939, and the inauguration of a Department of Public Relations in 1941, with Philip C. Landers as director. Meantime the use of the radio had assumed new importance in reaching the public and in popularizing religious education. The impact of newer methods in teaching was evidenced by the creation of a Department of Visual Education in 1941, with William L. Rogers as acting director.

As a result of the growth and differentiation of functions the work of the Council had become very complex. Certain changes in structure were necessary to greater efficiency of operation. But this was only one of a number of problems that required the re-thinking of the Council's entire program. As early as 1937 it became clear that the Council needed a clear and comprehensive official statement of its basic philosophy and policy in the light of fifteen years of experience in a changing religious and social situation. Accordingly a committee was appointed in 1937 to draw up such a statement. The committee reported its findings

to the Council in 1940 under the title, *Christian Education Today.*[7]

One outcome of the work of this committee was the initiation of a study of internal Council structure. This resulted in changing the Educational Commission so as to make it smaller and more a reviewing and integrating body than a major educational body acting for the Council as it had been. It was renamed the Commission on Educational Program. The major activities of the former Educational Commission and the Executive Committee were merged. The name of the Executive Committee as the over-all governing body of the International Council was dropped and that body, by common usage, became known as *The Council.*

In the meantime the lesson situation had again become confused. The Council's curriculum emphasis had been upon Group Graded Lessons and the newer experience-centered approach as represented by the *Curriculum Guide* in addition to the Uniform Lessons. The confusion was increased by individual denominational efforts in the field and the fact that many denominations used Uniform Lessons for children while the lesson committees produced outlines only for junior high school and older pupils. With inadequately prepared lay teachers many of the churches found the newer materials difficult to use. The great majority of the schools wished to continue the use of the relatively simpler biblical Uniform Lessons. Since it had always been the policy of the Council to serve the needs of the churches, a committee was appointed in 1940 to re-examine the lesson situation and to recommend a curriculum policy. The recommendations of this committee in 1941 resulted in fundamental changes in curriculum procedure, to be discussed in Chapter IV.

[7] See Chapter III.

Not only had the functions of the Council multiplied through the years, but its relationships had greatly changed, as had social conditions and religious thought. These changed conditions called, not only for a simplification of organizational structure, but also for a fresh re-examination of the basic religious and educational assumptions upon which the Council was operating. In 1944 a committee was appointed to restudy the Council's basic philosophy and structure. In July of 1944 Gerald E. Knoff was added to the staff as Director of Educational Program, to give primary attention to this study. This committee prepared a comprehensive report covering *Theological and Educational Foundations*, *The Local Church Program*, *The Curriculum*, *The Family*, *Leadership*, *The Community Approach*, and *The Structure and Function of Agencies*.

The period since 1935 has particularly been characterized by expanding cooperative relationships of the Council with other agencies within the Protestant churches and with extra-church groups. Numerous unrelated agencies had developed programs for adults. In 1936 these were brought together into a united adult program.[8] Similar unrelated agencies had developed programs for youth. These were brought into cooperative relations in a united youth program, which was initiated in 1934.[9]

For some time a movement had been under way in several states and cities by which state and city councils of religious education were merged with state and city church federations. This called for closer inter-council cooperation. Joint meetings of the staffs of national interdenominational agencies were held in June and December of 1936. In 1937 a Joint Field Department of the International Council and the Federal Council was created. In 1938 a Joint Home Missions-Christian Education Com-

[8] See Chapter VII.
[9] See Chapter VI.

mittee on Extension was inaugurated. In 1939 a Joint Committee on Educational Relationships with the World's Sunday School Association was set up. In the same year an overture was received from the Federal Council proposing a merger of the several then-existing interdenominational agencies. Twenty members of the Council were appointed in 1941 to a Committee on National Inter-Council Relationships to study this question of merger. The Council also appointed representatives from this group to participate in a conference with representatives of other bodies on closer relations with inter-church agencies. In 1942 the Council approved in principle the report of this committee favoring closer relations with other inter-council agencies and appointed a continuation committee to give further study to a procedure for achieving such relations. After four years of study by this committee the Council in 1943 approved the recommendation of the Committee on National Inter-Council Relationships to create "an inclusive cooperative agency to continue and extend these agencies of the churches and to combine all their interests and functions, to be known as The North American Council of the Churches of Christ" (later revised to be known as The National Council of the Churches of Christ in the United States of America), gave general approval to the proposed constitution, and referred the report to the Council's member agencies for review. Of seventy-two member agencies in the International Council, denominations and state councils, in February, 1948, thirty-six had approved and three had disapproved.

In 1938 Dr. Ross, the General Secretary, called attention to the relation of the Council to the ecumenical movement then taking form in the World Council of Churches. In 1945 Paul G. Macy was added to the staff as Director of Ecumenical Education on loan from the American Committee for the World Council of Churches.

The relation of religious education to public education, which had received attention in the early reports of Dr. Magill, had continually grown in importance. In connection with a strong recommendation of the White House Conference on Children in a Democracy in 1940, a movement to restudy the relations of church and state in education was inaugurated and a conference of religious and public school educators was held.

In 1939 the tragedy of World War II and in 1941 the entry of the United States into the war cast their shadows over the Council. With a deep sense of urgency and responsibility the Council gave concerned attention to the changed conditions induced by the war and to the new demands upon the educational program of the Protestant churches. This concern found expression in a strengthening of the educational program for children, young people, and adults, in large-scale special services to the armed forces and industrial workers, in helping to create and support the Service Men's Christian League, and in a new emphasis upon education for a new world order of justice and peace.[10]

In 1941 death claimed Russell Colgate, the second president of the Council, a much beloved figure in the Council's organization and a significant contributor to its educational program. The appreciation of Mr. Colgate was expressed in a suitable memorial through the establishment of the Russell Colgate Distinguished Service Citation for the recognition of outstanding service to Christian education by lay people. Mr. Colgate came from a distinguished line of lay leaders in religious education. His father, Samuel Colgate, founded the Colgate Company. His home church, the North Orange Baptist of New Jersey, never had anyone but a Colgate as the superintendent of its church school until his death. He was a co-founder of the Daily Vacation

[10] See Chapter XIII.

Bible Schools in New York City in 1901 and was the first president of the International Association of Daily Vacation Bible Schools. In the International Council he served as president of the International Convention, member of the Board of Trustees, chairman of the Committee on Finance, and chairman of the Laymen's Committee on Weekday Religious Education. In 1935 he led in the organization of the National Protestant Laymen's Commission, which was later merged into the Laymen's Crusade for Christian Education. It has been said that there was no other layman whom so many professional religious educators regarded as a special friend. (See photograph opposite page 117.)

In 1943 the Honorable Harold E. Stassen was elected the third president of the Council. Mr. Stassen's interest in Christian education began in his teens at a Baptist summer camp and since then has been a major interest in his life. His local church has always received a generous share of his time and effort, even when the demands of public life have been most exacting. As a young lawyer his courageous and intelligent stand on matters of public questions attracted attention and led to his notable career as governor of Minnesota. From this beginning he moved into prominence in national politics especially as a strong contender for the Republican nomination for the presidency in 1948. In the fall of that year he became president of the University of Pennsylvania. Though Mr. Stassen's contribution to the Council was interrupted by service in the Navy during the war, his deep interest was maintained. On returning to civilian life he at once resumed his activities with the Council, made a significant address at the annual meeting of 1946 on the importance of the community, had much to do with calling the Conference on the Community and Religious Education, and presided over the sessions of that conference when it was held in December, 1947. In that year he was re-elected for a second term as president

of the Council. He is a man of vigor, attractive and commanding presence, courage, and lofty ideals. His untiring interest in the Council's work has added immeasurably to its effectiveness. (See photograph opposite page 116.)

The Committee on the Study of Christian Education appointed in 1944 presented in 1948 the final section of its report dealing with structure and function of the Council, reference to which will round out the organizational record in this chapter.

This report proposed a change in the numerical basis of membership in the Council from 200,000 to 150,000, and an increase in the minimum representation for each agency from two to three. It omitted the word "advisory" from the titles of the sections and provided for calling them "associated" sections when listed or referred to as a group, increased the members-at-large in the Commission on Educational Program from ten to twenty, provided for broadening the types of membership in certain groups, adopted general policies for public pronouncements by the Council, and made some other changes.

A very important action taken as a result of this report was the adoption of a statement of purpose and function to carry forward the original statement of purpose in the Charter. The need of such a statement as basic in the work of the Council had been called to the attention of that body by Dr. Ross, the General Secretary, in his annual reports of 1944 and 1946. The subcommittee took up this suggestion and after extensive study of the problem presented the following, which was adopted in 1948, the last paragraph being new material:

ARTICLE I. PURPOSE

> The purpose of the International Council of Religious Education shall be as specified in the Charter granted by Act of Congress: "To promote organized Sunday school work, to encourage the study of the Bible, and to assist in the spread of the Christian religion."

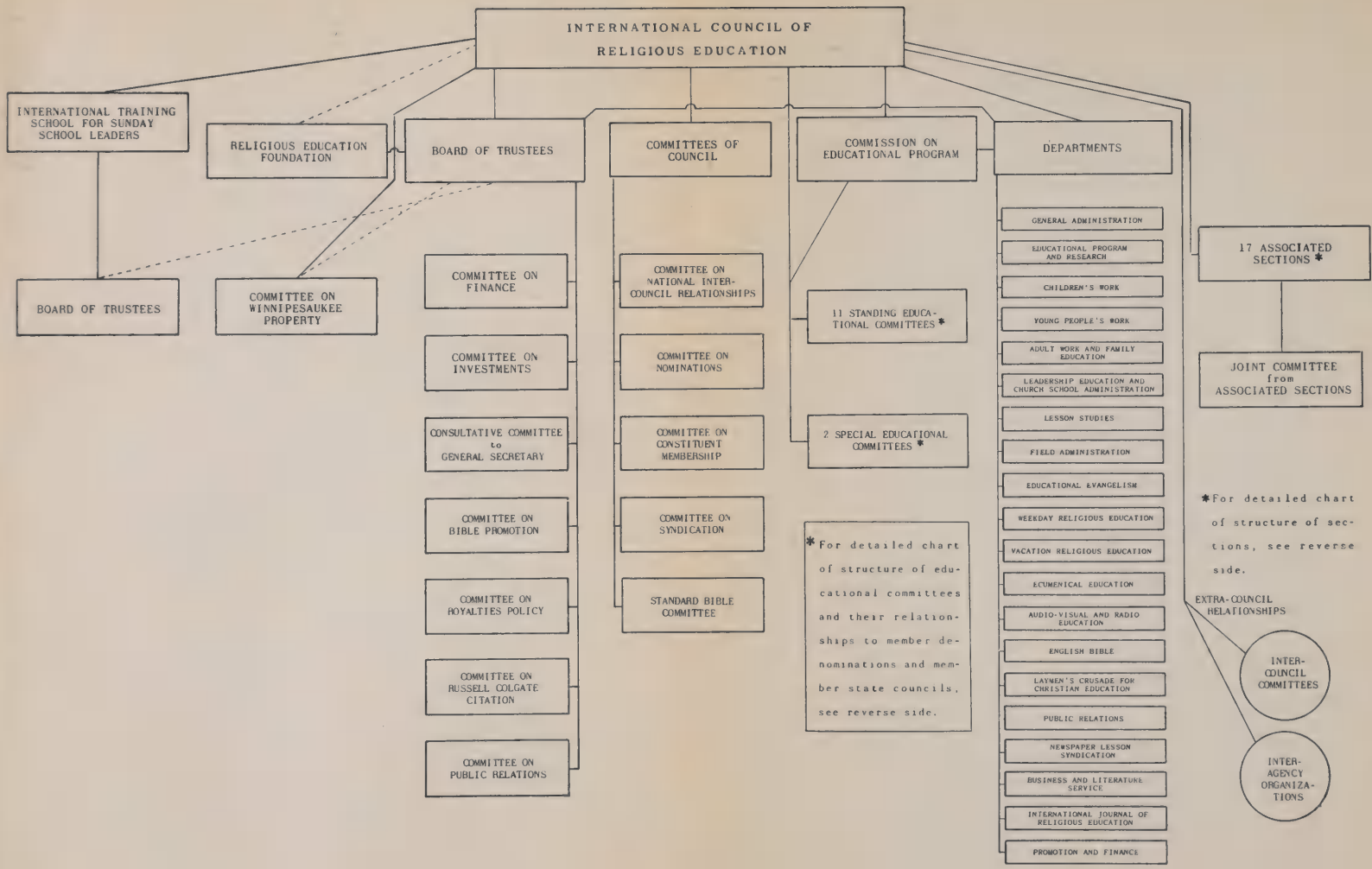
In pursuance of its purpose as stated in its Charter, it shall be the function of the International Council of Religious Education to serve as an agency of the churches of North America through which they may engage cooperatively in mutual helpfulness toward maintaining and developing the most effective program of Christian education and through which their leaders in Christian education may (a) enjoy the inspiration and self-education which come through fellowship, (b) share convictions, ideas, and experiences, (c) evaluate their current plans and practices, (d) cooperate in examining areas of needed service, (e) carry on cooperative research, (f) carry on activities for enrichment of their denominational programs, (g) plan together religious education activities of a community nature, (h) cooperate in developing a public mind favorable to the conduct of Christian education, (i) unite in carrying on certain designated aspects of their work, (j) conduct joint experimentation in needed new fields vital to Christian education, (k) provide a means whereby two or more denominations may join in common endeavors of their choice, (l) organize and assist councils of churches or of religious education at each geographical level, and (m) join in such other plans and activities as may seem wise and helpful.

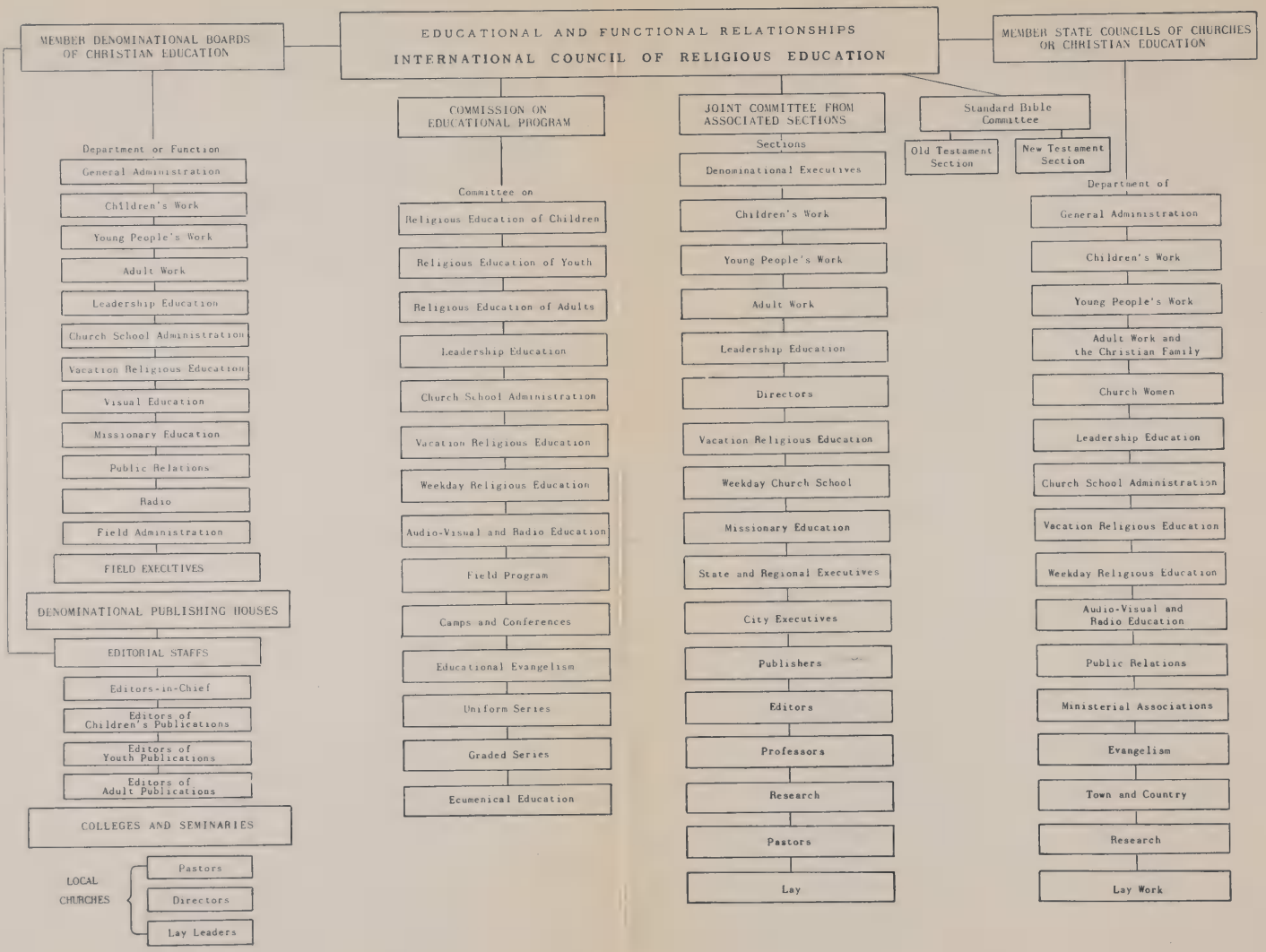
IV.

The organizational structure of the International Council of Religious Education as it is today is the outgrowth of the experience of a quarter of a century in attempting to meet the changing needs of the Protestant churches as they have together experimentally worked out their program of Christian education. But it is a structure built through the years by a living spirit of Christian faith and educational ideals and purposes. It *is* Protestantism facing its educational task together. The scope and structure of the Council as it is today at the end of a quarter of a century of development may be seen from the charts opposite the next page.

It will thus be apparent that the International Council of Religious Education is the historical expression of a dynamic movement of high potential. Its organizational structure has followed and served its expanding functions and relationships. It has shown great sensitivity to changing

conditions and needs and the disposition and capacity to re-examine and revise its underlying philosophy and policies. Through a quarter of a century it has demonstrated that it is more than a mechanical framework, that instead it is in itself a vital educational process in and through which cooperative Protestantism has faced together its educational task.


INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
INTERNATIONAL TRAINING SCHOOL FOR SUNDAY SCHOOL LEADERS
RELIGIOUS EDUCATION FOUNDATION
BOARD OF TRUSTEES
COMMITTEES OF COUNCIL
COMMISSION ON EDUCATIONAL PROGRAM
DEPARTMENTS
17 ASSOCIATED SECTIONS *
BOARD OF TRUSTEES
COMMITTEE ON WINNIPESAUKEE PROPERTY
COMMITTEE ON FINANCE
COMMITTEE ON INVESTMENTS
CONSULTATIVE COMMITTEE to GENERAL SECRETARY
COMMITTEE ON BIBLE PROMOTION
COMMITTEE ON ROYALTIES POLICY
COMMITTEE ON RUSSELL COLGATE CITATION
COMMITTEE ON PUBLIC RELATIONS
COMMITTEE ON NATIONAL INTER-COUNCIL RELATIONSHIPS
COMMITTEE ON NOMINATIONS
COMMITTEE ON CONSTITUENT MEMBERSHIP
COMMITTEE ON SYNDICATION
STANDARD BIBLE COMMITTEE
11 STANDING EDUCATIONAL COMMITTEES *
2 SPECIAL EDUCATIONAL COMMITTEES *
* For detailed chart of structure of educational committees and their relationships to member denominations and member state councils, see reverse side.
GENERAL ADMINISTRATION
EDUCATIONAL PROGRAM AND RESEARCH
CHILDREN'S WORK
YOUNG PEOPLE'S WORK
ADULT WORK AND FAMILY EDUCATION
LEADERSHIP EDUCATION AND CHURCH SCHOOL ADMINISTRATION
LESSON STUDIES
FIELD ADMINISTRATION
EDUCATIONAL EVANGELISM
WEEKDAY RELIGIOUS EDUCATION
VACATION RELIGIOUS EDUCATION
ECUMENICAL EDUCATION
AUDIO-VISUAL AND RADIO EDUCATION
ENGLISH BIBLE
LAYMEN'S CRUSADE FOR CHRISTIAN EDUCATION
PUBLIC RELATIONS
NEWSPAPER LESSON SYNDICATION
BUSINESS AND LITERATURE SERVICE
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
PROMOTION AND FINANCE
JOINT COMMITTEE from ASSOCIATED SECTIONS
* For detailed chart of structure of sections, see reverse side.
EXTRA-COUNCIL RELATIONSHIPS
INTER-COUNCIL COMMITTEES
INTER-AGENCY ORGANIZATIONS


EDUCATIONAL AND FUNCTIONAL RELATIONSHIPS
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
MEMBER DENOMINATIONAL BOARDS OF CHRISTIAN EDUCATION
Department or Function
General Administration
Children's Work
Young People's Work
Adult Work
Leadership Education
Church School Administration
Vacation Religious Education
Visual Education
Missionary Education
Public Relations
Radio
Field Administration
FIELD EXECUTIVES
DENOMINATIONAL PUBLISHING HOUSES
EDITORIAL STAFFS
Editors-in-Chief
Editors of Children's Publications
Editors of Youth Publications
Editors of Adult Publications
COLLEGES AND SEMINARIES
LOCAL CHURCHES
Pastors
Directors
Lay Leaders
COMMISSION ON EDUCATIONAL PROGRAM
Committee on
Religious Education of Children
Religious Education of Youth
Religious Education of Adults
Leadership Education
Church School Administration
Vacation Religious Education
Weekday Religious Education
Audio-Visual and Radio Education
Field Program
Camps and Conferences
Educational Evangelism
Uniform Series
Graded Series
Ecumenical Education
JOINT COMMITTEE FROM ASSOCIATED SECTIONS
Sections
Denominational Executives
Children's Work
Young People's Work
Adult Work
Leadership Education
Directors
Vacation Religious Education
Weekday Church School
Missionary Education
State and Regional Executives
City Executives
Publishers
Editors
Professors
Research
Pastors
Lay
Standard Bible Committee
Old Testament Section
New Testament Section
MEMBER STATE COUNCILS OF CHURCHES OR CHRISTIAN EDUCATION
Department of
General Administration
Children's Work
Young People's Work
Adult Work and the Christian Family
Church Women
Leadership Education
Church School Administration
Vacation Religious Education
Weekday Religious Education
Audio-Visual and Radio Education
Public Relations
Ministerial Associations
Evangelism
Town and Country
Research
Lay Work

III

UNDERLYING PHILOSOPHY

The holy thrust towards oneness set inquiring minds to asking those deep and determinative questions about Christian education: *Why?* and *What?*

The account of the rise and development of the Council as set forth in Chapters I and II clearly indicates that it has throughout been self-conscious, self-criticizing, and under the control of ideas which it has re-examined and reformulated from time to time as it faced new conditions in a changing intellectual, theological, and social situation.

The present chapter will be devoted to the three basic philosophies upon which, in their developmental aspect, the work of the Council has rested. The fact that the Council officially adopted the philosophies here discussed does not, of course, mean that they dominated the thinking of the whole constituency. The first section will deal with the philosophy of cooperation on the basis of which the Protestant denominations affiliated through the Council have achieved unitive action in facing together their educational task. The second section will be devoted to successive phases of thinking within the Council in regard to theological foundations. The third section will be concerned in a similar fashion with its concepts of the nature and the functions of Christian education. The next chapter will carry the consideration of these basic philosophies forward, beyond their formulation, into the stage of use in the fundamental construction of curriculum and program.

I

The history of unitive efforts among Protestant groups has shown widely differing philosophies of cooperation. One, quite old, has been to reach agreement in matters of theological belief and church polity as a basis for unitive action. These experiments have for the most part proved relatively unproductive and disappointing. Their practical effect has been to place the primary emphasis upon differences at the expense of common elements. On the other hand, those efforts in cooperation have been most fruitful that have brought groups holding widely differing views concerning theology and church polity together around some practical undertaking in meeting a common need in which the resources of all have been pooled.

This latter philosophy of cooperation is the one followed by the Council. It has brought together more than forty denominations representing the widest possible divergence of theological convictions, from the very conservative to the very liberal and from highly centralized to extremely free forms of church government. The one condition of membership has been that the constituent communions should be within the historical evangelical tradition. The attention of all is fixed upon the common responsibility of providing an adequate program of Christian education for children, youth, and adults and upon the resources which each may contribute to the common cause. This philosophy was clearly set forth in a statement by Dr. Ross, the General Secretary, in 1944:

> The International Council is not authorized by its constituent agencies to formulate statements of faith in their behalf. All the historic differences which normally exist among Protestant groups are recognized and accepted at their face value. Time and experience have revealed that these basic differences are no barrier to interdenominational co-operation or joint action in educational matters. Rather, the reverse is true, for the areas of common conviction in

meeting the tremendous spiritual needs of children, youth, and adults in our time far outbalance the differences of denominational approach.

Another viewpoint, closely related to the first philosophy, has come to look upon differences as assets. Cooperation based upon the reduction of differences to minimal agreements has meant that the residue of common elements after significant differences were eliminated was reduced to a few items stated in such general terms as to be highly abstract and meaningless. Through such a process of reduction the warmth and richness of a full-bodied religious faith were lost and only the lifeless skeleton of formal dogma remained. In recent years, however, it has become increasingly clear that differences in points of view and experience are assets to be explored through the meeting of minds and are to be used as resources in the widening of perspectives and the mutual enrichment of an inclusive fellowship. Cooperation on the basis of minimal agreement leads to the negative attitude of toleration. Cooperation on the basis of the utilization of differences as resources leads to the positive and constructive attitudes of understanding and appreciation and, in its highest form, to a creative and inclusive fellowship. Cooperative experiments based on this philosophy have proved not only effective, but mutually enriching as adventures in understanding and good will.

In addition to approaching the venture of cooperation by addressing itself to an urgent practical undertaking, the Council from the beginning adopted this philosophy of regarding differences as resources to be used. As a basic procedure, it has set the problem to be faced at the focus of attention, has provided facilities for the meeting of minds, and has laid hold upon the rich backgrounds of varying points of view and experience in seeking their solution. The result through the years has been the creation of an inclusive fellowship that transcends divisive sectarian differences,

thus bringing into being a rich and sustaining spiritual unity. Those who have worked in the Council will be the first to record how their own perspectives have been widened and how their spiritual growth has been enhanced by the sharing of experiences that otherwise would not have been available to them. The warp of formal relations has been filled by the woof of many varieties of full-bodied religious experience.

The Council has demonstrated the practicability of effective united action on the part of over fortv denominations that have never been able as denominations to resolve their theological differences. This is in itself a monumental contribution to the religious life of the North American continent and to overcoming sectarian differences in the realization of the essential unity of Christendom.

II

It is obvious that Christian education rests upon certain theological assumptions. The beliefs which one holds with reference to the nature of God and his relation to the world, the nature of man, revelation, sin, salvation, the operation of divine grace, and authority will profoundly influence one's conception of the content and method of Christian education.

Prior to 1937 the Council had not felt the need of attempting to state its theological position, if such a statement were indeed considered possible or desirable. The Council had been content to confine its activities to common programs of action, leaving to the several denominations such theological interpretation and treatment of common materials as they might wish to give them.

In the middle thirties, there was a general feeling in the Council that the time had come for a comprehensive re-study of its entire program, from both the standpoint of practical operation and that of basic thinking. In the meantime there

had been a revival of interest in theology throughout the Protestant churches. This new interest resulted in part from the frustrations following World War I and in part from distrust regarding certain extreme aspects of liberal theology. Out of this concern a trend arose toward the older forms of theological thought that emphasized the transcendence of God above man's empirical experience, the sinfulness of man, and man's incompetence to deal with the human predicament. Moreover, some members of the Council felt that religious education had been so much preoccupied with its educational philosophy and techniques as to have neglected to examine its theological presuppositions.

Accordingly, in 1937 a Committee on Basic Philosophy and Policy was appointed to undertake such a comprehensive study, under the chairmanship of Luther A. Weigle. The leadership of this committee was one of the notable contributions of Dean Weigle to the work of the Council.

Many readers will recall that they first saw Dr. Weigle's name as the author of a textbook in a leadership class; his books, *The Pupil* and *The Teacher,* were pioneer materials in initiating the more progressive programs in this field. Since 1916 he has been professor of religious education in Yale University Divinity School and, since 1928, dean. Dr. Weigle has been active in inter-church activities, having served as president of the Federal Council of Churches and having been for many years chairman of the Executive Committee of the World Council of Christian Education. However, the International Council has been his special field for expressing his deep interest in inter-church work. He has long been a member of *The Council,* of important committees, and of the Board of Trustees. He was chairman of the Educational Commission for two four-year terms. Since 1929 he has been chairman of the Standard Bible Committee, whose work is covered elsewhere in this

volume.[1] Dean Weigle brings to these many tasks sound learning, the ability to think clearly and write with precision, and a knack for working with a wide variety of persons. (See photograph opposite page 101.)

The Committee on Basic Philosophy and Policy presented its findings in two sections: one dealing with basic philosophy and the other dealing with policy. The section on basic philosophy was published in 1940 under the title, *Christian Education Today.* In this document an attempt was made to reconcile the viewpoint of the *Curriculum Guide* with trends in basic thinking going on in the church during the thirties. The section on policy became basic for the revision of the Council's operative program and the modification of the Council's curriculum procedures as outlined in Chapter IV. In addition to "Christian Faith," *Christian Education Today* deals with "Educational Principles and Method," "Christian Education in the Local Church," "Christian Education in the Family," "Evangelism and Extension," "Cooperation in Christian Education," "The Church and Allied Character Education Agencies," "Religion and Public Education," "Religion in Higher Education," and "The World Outreach of Christian Education."

In regard to "Christian Faith in the World Today," the statement says:

> It is not the business of the International Council of Religious Education to formulate a creed that would seek to express the common faith of the churches of which it is the co-operative agency. These churches differ greatly in their attitude toward creeds, from those which profess the full range of the historic symbols of the Christian tradition to those that acknowledge no creed save the Word of God as recorded in the Scriptures. It is, however, the right and duty of the International Council of Religious Education to declare its Christian faith.

[1] See Chapter XIV.

Its general theological position is clearly set forth in the following statement:

> In recent years Christian education has been under fire from both of two extreme positions—from secular-minded humanism on the one hand and from arbitrary supernaturalism on the other.
>
> To the left are the non-theistic humanists, who undertake to cultivate religious education without God. For them, religion is simply another name for devotion to human ideals, and belief in God is regarded as an irrelevance and a distraction from the real business of living.
>
> Over against this humanistic extreme has emerged a tendency to drive too far in the opposite direction, and in effect to deny religious education in the name of God. This is the tendency of those who so exalt the arbitrariness of God's sovereignty, the infinity of his being, his absolute otherness, as to deny that either in man or in nature can any way to the knowledge of God be found. It is the tendency again of those who over-emphasize the non-rational or super-rational elements in religious experience, the utterly mysterious, the numinous. It is the tendency of those who over-stress the role of religion in poetry, mythology, and paradox.
>
> Christian education will not yield to these extremes. It is animated by Christian faith. And Christian faith responds to the whole truth of which these are but partial expressions. As an ethic of love, Christian faith shares in the social idealism of the humanist. As the gospel of the Kingdom of God, it proceeds from the divine initiative, the act of God who in Christ seeks to reconcile the world to himself. In Christianity, reason and revelation, knowledge and faith, are not sundered or opposed, but organically related.

This total statement views the central issue of the Christian faith as having to do with whether the life of mankind is ruled by force or guided by reason and good will, with whether man is an animal and the creature of impersonal forces or a rational being and a child of God. It affirms the objective reality and sovereignty of God and the ability of man to rise above irrational impulse and sinful self-will through God's indwelling Spirit. It is the function of Christian faith to inspire a Christian way of life motivated by love to God and to all mankind of whatever race and nation.

Christian faith is not static, but is a personal response to God as revealed in Christ. Creeds reflect the problems and language of successive generations. A vital Christian faith welcomes new truth from science, literature, and the arts. It is as men forget God and become self-sufficient that they fall into sin and meet frustration and disaster. This is the ground for the new paganism of our time which has led to a denial of the Christian way of life and to the cult of power and the worship of the state. The crisis thus produced has led to a turning away from the incidentals of theological dogma and ecclesiastical polity to the central principles of the Christian gospel. Out of this discovery of the essentially Christian gospel has arisen a new hope and a new life in the churches as expressed at the conferences at Jerusalem, Oxford, Edinburgh, and Madras and in the World Council of Churches. The statements of faith emanating from these conferences are recommended as the platform of Christian education today.

This statement concerning the underlying faith of the Council closes with an affirmation regarding the need for a growing faith:

> It is our obligation, as it was the obligation of our fathers in the Christian movement, to reinterpret Christian faith in terms of the living experience of our own day, to discover its wider and deeper implications, and to bring it into effective relation with the issues of contemporary living. In doing so, we should constantly remind ourselves that there are depths of meaning in the Christian gospel that far outrun our limited capacities to apprehend them. Nor should we seek to bind our own conceptions of Christian faith upon the future. Rather, we should by the understanding and appreciation of the great historic symbols seek to use them without being bound by them and to free those who will come after us to explore the depths and the heights of Christian truth which belong to the centuries and which cannot be fully stated within the limited framework of any given historical period.

This move in the direction of making an official statement regarding its theological position, marked a shift from the early policy of the Council and a new development of emphasis with far-reaching educational implications.

Since 1940 the world has passed through another war—the second in a generation, but this time involving all mankind and vastly more devastating than the first. Its aftermath is a collapse of morale and widespread domestic and world chaos. The social situation is similar to that following the first World War, except that its dimensions are much greater and the crisis with which mankind is confronted is much deeper. The atomic age has confronted man with a decision between self-destruction or the ordering of his social relations in terms of moral and spiritual values. The social forces in which man is involved are so massive and so far outrun his understanding and his emotional patterns that he is beset by a feeling of inadequacy and anxiety. It is psychologically inevitable that in such periods of frustration the religious community should re-examine its religious faith. It was, therefore, quite to be expected that, for these and other significant reasons, in 1944 the Council should project again a study of Christian education. As in 1937 the theological and educational foundations of Christian education were included in such a study. A group of twenty-two persons, including several professors of theology, worked in this field. Their report was published by the Council in 1947 excepting one section issued a year later.

The report on *Theological and Educational Foundations* carries farther the emphasis on this phase of religious education that began with *Christian Education Today*. It marks a change in the approach to theology in that it commits itself to much more specifically theological positions than the earlier document does. In this the committee felt that its report was more in keeping with the present situa-

tion in theology. The extracts in the following paragraphs will show the result of this reformulation.

As an introduction to the theological synthesis which it presents, however, it disclaims the intention of imposing an orthodoxy upon the constituent members of the Council:

> There has been no thought of laying down an orthodoxy to which all must conform. Throughout the statement the attempt has been made to give full recognition to divergent understandings of our faith and different convictions on educational procedures. It would be too much to expect that the synthesis here suggested will be universally acceptable. There must be continued provision for the exchange and discussion of differing convictions in a spirit of mutual understanding and respect. Any attempt to standardize all Protestant practice would be a contradiction in terms. It is of the essence of our fellowship that we recognize the common Christian aims in variant forms of religious education and refrain from claiming exclusive validity for our own.
>
> The purpose has rather been to stimulate a re-examination of convictions in order that we may together face the demands of this hour with a fresh sense of mission and a renewed grip upon what is essential . . . In the forward movement to which we are called, may this analysis come not as a provocation to debate but as a guide to labor which may be more worthy of the God and Father of our Lord Jesus Christ.

The proposed synthesis asserts that the predicament of man arises out of his dual nature and the fact that he lives in two worlds. While he is capable of rational thought and of achieving limited progress, the deeper part of his nature is irrational. As a fallen creature alienated from God in his self-will and self-exaltation, he is in need of divine deliverance which he cannot of himself achieve. While certain phases of contemporary civilization contribute to man's predicament, the permanent aspect of his predicament lies in his own nature—in his innate selfishness and pride. This is what the theologians have meant by the doctrine of original sin which calls for an external act of divine grace above and beyond human experience.

Much emphasis is placed upon revelation which is conceived as something "divinely given" and is communicated, apart from a "general revelation" in nature and history, through the acts of God in the history of the ancient Hebrew people as the chosen people of God, but especially in Jesus Christ:

> We begin our examination of the divinely given not with some philosophical world view but with *ancient Hebrew and Jewish history.* . . . The evolution of their religious ideas and the events of their political development may be traced as we would follow the course of Babylonian or Egyptian history. Such a study shows the difference of Israel's religious experience from that of other people. But the value of that difference cannot be established simply by this kind of analysis. We must come to appreciate what these events meant to the Jews themselves: that their God Jahweh, whom they had at first conceived in quite primitive fashion, was in fact nothing less than the God of the universe. Here we are faced with the need for more than information which is critically sifted in accordance with historical method. We must make a decision of faith somewhere between these possible poles. At one end, some would dismiss the claim as a preposterous conceit; at the other, men recognize the revelation of the eternal God.
>
> We would reaffirm the fact that the divinely given can never be reduced to an idea or a group of propositions . . . The gospel does not consist in a series of communicated truths, but in the saving activity of God which he has centered in Christ. The record of that phase holds a unique place as the word of God, but the record is not itself the Word. And without the illuminating presence of God's Spirit its pages can never mediate the life of God. In the last analysis, it is that which is divinely given.

As a corrollary of this view of revelation, the source of authority is to be found in the development of Hebrew and Christian history. For this reason creeds are valuable as providing the doctrinal framework within which Christianity has developed and as important indices concerning the nature of Christianity.

This latest statement of the theological foundations of

Christian education bears unmistakable evidence of a sincere attempt to synthesize the liberal and conservative views that exist in the Council's constituency. The difficulty of achieving such a synthesis arises from the fact that two widely different systems of theological thought, each based upon fundamentally different presuppositions, lie side by side in the report as they do in the constituency of the Council. One of its chief values lies in the fact that these differences are quite clearly set forth and are left for the most part to speak for themselves.

III

Up to the time of the merger of the two organizations that brought the International Council into existence, the disciplinary and transmissive concepts of education through instruction and training which were characteristic of general education at the beginning of the twentieth century were taken over uncritically in the educational work of the churches. With the turn of the century, however, the entire philosophy of general education began to be subjected to re-examination and criticism in the light of new developments in philosophy and the psychological and social sciences. A literature of criticism arose around the beginning of the twentieth century. This literature raised critical issues as to the nature and function of education. Except for a lag caused by World War I, its volume rose rapidly until 1925. By that time the main issues had been clearly defined and debated by those holding opposing views. Thereafter this critical literature rapidly declined and was replaced by reports of experiments in the application of the newer concepts of education to the organization, content, and procedures of actual teaching situations.

From the beginning, the thinking of the Council was greatly influenced by these trends of thought in general education. As a result of a two-year study of the lesson situa-

tion by the Commission of Seven of the International Lesson Committee, a new Committee on the International Curriculum of Religious Education was created in 1922 with instructions to undertake the construction of a curriculum of religious education that would provide an integrated program for both Sunday and weekday schools in the light of the more recent trends in general educational theory and practice, under the chairmanship of W. C. Bower.

With this mandate, the newly appointed committee recognized that before it could formulate a theory and procedures in the specific field of curriculum, it must first clarify its mind as to the nature and function of education and in particular of Christian education. This it attempted to do in cooperation with an Advisory Committee composed of leading American educational theorists and practitioners.

This statement, the text of which appears in full in Research Bulletin No. 5, affirms that the objective of Christian education is complete Christian living which includes personal acceptance of Christ as Savior and his way of life and membership in a Christian church, the Christian motive in making all life-choices, and wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles. Christian education is a guided experience in Christian living in which the growing person is assisted in interpreting, judging, and bringing through to Christian outcomes the actual life-situations which he faces in every area of his experience, with the aid of the resources of the past religious experience of the race. The subject-matter of learning from this point of view consists of three elements: the experience of the learner as the starting point, the learner's own past experience, and the accumulated past religious experience of the race, particularly that recorded in the Bible. The method of learning, on the other hand, consists of the steps by which persons respond to problematic life-situations in Christian

ways: by becoming aware of the problem involved, by analyzing the situation for its factors and possible outcomes, by searching the resources of past religious experience for solutions, by weighing possible outcomes in the light of Christian convictions and values, by making a choice and commitment, and by carrying through the decision to action in changed personal and social living. Thus learning has its beginning and end in experience. The school should be set up as a laboratory in the midst of life into which all the crucial experiences encountered in living are brought for analysis, interpretation, and resolution at the various levels of growth —a miniature Christian community in which the growing person increasingly and effectively participates. The outcome of such learning is a fully developed Christ-like personality. Such learning is broader than formal schooling; it comprehends the experience of growing persons in every relationship and involves the cooperation of the family, the church, the school, and all other character-forming agencies in the community. Such a program of Christian education must be adapted to existing conditions and subject to continual revision and development.

This statement of educational philosophy, as reformulated and elaborated in Research Bulletin No. 5 and in Book One of the *Curriculum Guide*, was adopted by the Council and served as the theoretical basis for most phases of the Council's program until 1940. At that time *Christian Education Today* superseded it as the formulation of basic philosophy. This period marked a shift in educational procedure which led, as we shall see in Chapter IV, to a reformulation of curriculum policy. The shift meant the emergence of a new trend in thinking of the content and method of Christian education. This change in direction meant that many of the fundamental ideas of the earlier statement were blended with the newer developments in thinking but with a some-

what different orientation. The following excerpts from *Christian Education Today* will show how this took place:

> Education takes place at the growing points in human experience. It deals with individuals who are growing or capable of growth, in knowledge, skill, or capacity. It is concerned, not merely with the transmission of a culture, a body of knowledge, or a set of habits, as though these were ends in themselves; but with the use of these transmitted factors to develop persons fitted in character and ability to deal with new situations and to add to the race's resources of knowledge, skill, and wisdom.
>
> Christian education may be described in twofold fashion. It is education fully aware of the Christian heritage, animated by Christian faith, and based upon Christian principles of living. Or again, it is the Christian society seeking to secure stability and progress, to serve God and to help man, by the method of education.
>
> Christian education takes place through fellowship in Christian living and the sharing of Christian faith. Its method is by participation in the activities of the Christian society, coupled with explication of Christian faith, its principles, and the motives actually operating in the life of this society . . . Teachers, parents, and other mature members of the fellowship seek definitely to help the immature to understand the meaning of this faith as it has been experienced by others, and to lay hold for themselves upon the sources of this faith . . .
>
> The concern of Christian education is to help persons, whether young or old, to live as Christians—to face the actual situations that their world presents to them and to resolve the issues involved in terms of Christian values and purposes. In a world of change attention needs to be given as much to the possibilities of present experience as to the precedents of past experience. The end of education is not the acquisition of knowledge or ideas as such, but the organization of growing knowledge for the more competent and fruitful ordering of life. This means that education should be pointed definitely toward action in the making and remaking of personal and social life.
>
> Christian education, to be vital and creative, must deal with the current experiences of persons and groups, must be rich in content of knowledge, and must teach growing persons to understand and respond to the Word of God.
>
> Christians have resources beyond those available through human

> fellowship and teaching. Christian education will cultivate sensitiveness to the Spirit of God creatively at work in the world today, affording new insight by which present experiences may be tested, and fresh strength for its reconstruction. To help growing persons to be aware of and responsive to the revelations of God is a major purpose of Christian education today.

The educational section of the 1947 report on *Theological and Educational Foundations* does not so much attempt a systematic statement of educational theory as to present different points of view and a critique of educational practice and to suggest the replacement of emphases in the light of the theological position outlined above. It suggests that Christian education should place greater emphasis upon the irrational elements in religious experience and upon man's sinful nature. It should seek to avoid self-destroying emotional conflicts. It stresses the view that the adjustment of the growing person should be not only to his physical and social environment but to God as the ultimate reality in man's environment. It should place greater stress upon man's dependence upon resources beyond himself. He "cannot hope for victory within the world," but "at least there is the possibility of victory over the world."

The report stresses the importance of early childhood. It suggests that not enough has been made of the Christian heritage of the past, but it reaffirms the need for the creative reconstruction of social relations as Christian education looks to the future. It finds the norms of Christian education in "the convictions, ideals, and cult acts of the Christian community," and reaffirms the truth of the historic statement that outside the church there is no salvation. It affirms that Christian education has neglected the corporate aspects of religious experience and has fostered a negative attitude toward authority. The central function of Christian education is conceived to be the induction of growing persons into the Christian community.

The report would have greater emphasis placed upon the ecumenical movement, but with complete freedom with regard to differences of theology and polity. It recommends that the Bible should be approached not simply as one of the valuable resources for present-day living, but as containing a revelation of God in history, with due regard to the circumstances under which the revelation took place, while the "general revelation" of God in nature and individual mystical experience makes appropriate a study of Christian biography and contemporary life. The Bible should be used selectively, with primary reference to the great experiences that comprise the heart of revelation. In presenting Christ, more attention should be given to the theological interpretations of his person as an object of faith, with the freedom of the learner to make his own evaluations.

In addition to stressing the importance of the Christian tradition, the report suggests that greater emphasis should be placed upon the Christian cultus and the doctrinal framework of Christianity, with the use of the historic creeds as indicating the development of theological thought, but not as basis for indoctrination.

In a review of these different formulations of religious and educational philosophy in the successive periods of the Council's thinking, the one thing that stands out from the record is that from the beginning until the present moment the Council has been guided by ideas and has shown the willingness to re-examine and reconstruct its basic assumptions. It faces the future with an open mind and an active search for those insights that will render its service to the cooperative educational program of the Protestant churches more Christian and fruitful.

IV

CURRICULUM DEVELOPMENT

The universal unifying will constantly demanded, and found, better ways of using the printed page to carry Christian teaching to the human heart.

Chapter III traced the development of the underlying philosophies in cooperation, religion, and education upon which the work of the Council has rested. The present chapter will trace the way in which these basic views found practical and concrete implementation in the curriculum, as providing the content and procedures of Christian education. This function assumed the form of planning curriculum outlines, and not the publication of courses.

As the development of underlying philosophy passed through successive stages, so the development of curriculum has passed through four well-defined phases, and is at the present time passing through a fifth: (1) the curriculum inherited from the International Sunday School Association in the early twenties; (2) the curriculum recommended by the Commission of Seven, and the projection of the International Curriculum of Religious Education from 1922 to 1928; (3) the development of the *Curriculum Guide* from 1928 to 1940; (4) the International Bible Lessons for Christian Teaching from 1940 to the present time; and (5) the proposals made in the report of the Committee on the Study of Christian Education. In addition to these chronological stages, other phases of curriculum development in the broad sense of the term have paralleled and interpenetrated these

successive developments. Each of these will be dealt with in the respective sections of the present chapter.

I

Prior to 1872, the situation regarding the curriculum among the Protestant churches was chaotic. The curriculum consisted for the most part of random passages from the Bible and of the catechisms of the several denominations, and the method was almost wholly *memoriter*. Some semblance of system was introduced by James Gall's series of Bible stories with explanations and questions in 1825, by Albert Judson's series covering the Bible in five years in 1827, the Sunday School Union's Question Books in 1827, various denominational series, the work of Edward Eggleston through his *National Sunday School Teacher*, and John H. Vincent's *Sunday School Teacher* in the 1860's.

Order was brought out of this chaos when in 1869 the National Sunday School Convention appointed a committee to prepare for a lesson system. By a vote of 26 to 3 the committee decided in favor of a uniform lesson scheme, and after debating whether it should be based upon such content as doctrine, Christian duties, or the church year, decided upon a biblical content. Accordingly, in 1872 the convention appointed a Lesson Committee. This committee prepared a series of lessons designed to cover the entire Bible in a seven-year cycle (later reduced to six), alternating between the Old and the New Testaments, and designed for all ages in the Protestant Sunday schools.

Prominent in the work of this committee for forty-seven years was John R. Sampey. He became a member of the committee in 1895 and later served as its chairman for twenty-one years until his retirement in 1942. Dr. Sampey was for the major part of his life professor and later president of Southern Baptist Theological Seminary. He had a gracious and devoted spirit which endeared him to all his

colleagues in the Council. (See photograph opposite page 101.)

The adoption of the Uniform Lessons marked a great advance in the work of the Sunday school. They made possible a serious and systematic study of the Bible. This they did by focusing attention upon the Bible as a definite content and by arranging the biblical subject-matter in a continuous and cumulative series of lessons set in a definite time schedule. A common theme, a common memory passage, and a common portion of the Scripture served to provide a shared experience for the local church and made possible the systematic cultivation of family devotions through daily Bible readings.

Notwithstanding these significant contributions, as was seen from the beginning by such educators as Edward Eggleston and as we now see more clearly, there were certain fundamental defects in the principle of uniformity. It neglected the age-levels of growth with their interests and capacities. It offered only a fragmentary knowledge of the Bible, wholly neglecting many of its most vital parts. In order to strike a median in the wide age-range, it placed the heavy emphasis upon narrative sections suitable for the most part to the junior age. Extra-biblical material of great importance, such as biography, nature material, the history of the church and of Christian thought, and other noble expressions of historical religious experience, were wholly neglected, except as illustrative material.

In time these defects gave rise to a growing discontent with the Uniform Lessons, especially among teachers of young children and adults. The need for completely graded lessons for all age-groups was finally recognized in the authorization of Graded Lessons by the International Sunday School Association at Louisville in 1908, to parallel the Uniform Lessons.

The Closely Graded Lessons, however, presented diffi-

culties of another sort. Most of the Sunday schools are small —too small for such an elaborate system as the Closely Graded Lessons to be used successfully. Moreover, the grading proved to be closer than the actual growth process justified. Several experiments in simplification were undertaken, such as Departmentally Graded Lessons by the Presbyterians and the arrangement of the Graded Lessons in three-year cycles by the Disciples. Subsequent to the reorganization of the Lesson Committee in 1914, an attempt was made to introduce the principle of grading into the Uniform Lessons by the adaptation of the Uniform Lessons to different age ranges above the primary age. This was published under the title, "Improved Uniform Lessons."

II

By 1920 it became evident that the entire lesson situation needed to be reviewed in the light of experience. In that year a Commission of Seven was appointed to undertake a thorough investigation of the situation, with Luther A. Weigle as chairman.

After two years of study, the Commission submitted four recommendations:

1. That the Closely Graded Lessons in their present form be not revised, but that the existing outlines be turned over to the denominations to do with as they might desire.

2. That the Improved Uniform Lessons be discontinued and that the outlines thenceforth be issued as straight Uniform Lessons, without adaptations.

3. That a new series of Group Graded Lessons be prepared, biblical in content, dated, and running through three-year cycles for the several age-groups.

4. That an entirely new curriculum be created, to be known as the International Curriculum of Religious Education, to provide an integrated curriculum for Sunday and

weekday hours, and to be based upon the latest developments of educational theory and practice.

So strong, however, was the demand for the Improved Uniform Lessons that under the pressure of several private publishing concerns the Lesson Committee later modified its action and restored the adaptations above the primary age.

It was the purpose of the Group Graded Lessons to combine the principle of uniformity with the principle of grading. The survey made by the Commission of Seven revealed that the great majority of the churches were committed to the principle of uniformity and to biblical content. At the same time the survey showed that many churches that preferred the Graded Lessons found them difficult to administer, especially with lay leadership. It was the hope of the Group Graded Lesson Committee that many of the churches using the Uniform Lessons would find their needs met by the uniformity and biblical content of the Group Graded Lessons and at the same time would feel that their educational program would be improved by a grading of the biblical content to meet the enlarging experience, maturing interests, and expanding religious needs of growing persons at the different age-levels. On the other hand, it was hoped that the simplicity of the Group Graded Lessons would more nearly meet the needs of a large number of churches that were committed to the principle of grading but were finding the Closely Graded Lessons too complex to manage with ease.

These lessons were developed along the above lines, with adaptations from time to time, until 1932 when the *International Curriculum Guide* was taken as the basic document in preparing the outlines. From that time until they were replaced by the Cycle Graded Lessons in 1945 they were built upon seven educational principles:

1. The Bible is used as the basic subject for study, as a

record of God's revelation of himself and as a record of religious experience.

2. Since growth takes place in response to life situations, the Bible is used in relation to the areas of experience at the various age-levels.

3. Provision is made for the adaptation of lesson outlines to varying conditions of pupil experience, church equipment, and teacher preparation.

4. The general objectives are the seven worked out by the Bureau of Research and adopted by the Council.

5. The series seeks sequence, balance, and comprehensiveness by taking account of the maturing interests and experiences at various age-levels, the anticipation of emerging needs, and seasonal emphases.

6. The integration of the lessons with the varied activities of the total age-group program is sought.

7. The three-year cycle permits the continuous revision of the series in the light of teaching experience and emergent social situations and needs.

The International Curriculum of Religious Education, on the other hand, was an entirely new venture in curriculum construction. The first undertaking of the Committee on the International Curriculum was to translate the educational theory which it had worked out, as summarized in the preceding chapter, into concrete procedures of curriculum procedure. According to this theory, the curriculum is based upon the experience of the learner growing out of his total interaction with his objective world. It comprehends every area of the learner's experience. The unit of learning is not a *bloc* of subject-matter to be learned by any set of formal steps in method, but a unit of experience moving from an identifiable situation to its outcome in a Christian response. Its content consists of the situation, the learner's past experience, the resources contained in the religious experience of the past as preserved in literature (pre-eminently the

Bible), the history of Christian thought, the cultic acts and symbols of Christianity, and the development of its institutions. Thus the traditional order of content is reversed. Instead of starting with a body of subject-matter and seeking for situations in which its teachings may be "applied," it starts with actual problematic situations and turns to tradition as a resource for dealing with the situation in a Christian way. Ideas thus become, not the end of the learning process, but means for the interpretation and management of experience. The goal is not mere knowledge, but changed personal and social living.

It was clear from the beginning that such a curriculum could not be achieved by modifying existing courses of study built upon an entirely different philosophy. Such a process called for research and experimentation in constructing an entirely new curriculum.

The committee requested the International Lesson Committee to raise a suitable fund for setting up a program of research with a director and a staff. In view of the difficulty of raising the necessary funds, Dr. Magill, with the aid of a generous gift for this purpose from Mr. John D. Rockefeller, Jr., inaugurated a Bureau of Research and Service and added a Director of Research to the Council's staff with the understanding that an important part of the director's time would be devoted to the new International Curriculum. Paul H. Vieth was chosen as Director of Research, and worked with the Committee on International Curriculum until the Educational Commission was organized in 1928. With that event the International Curriculum enterprise, along with other enterprises, passed under the supervision of the Commission, of which Dr. Vieth was executive secretary.

Prior to this reorganization the committee, with the assistance of Dr. Vieth as director, undertook four research projects:

1. The discovery by various methods of inquiry, such as observation of behavior situations, case studies, and the analysis of human relations, of the basic areas of human experience with which the curriculum would need to deal in guiding the religious experience of growing persons. The result of this investigation was the identification of Eleven Areas of Experience for differential treatment at the various age-levels.

2. An analysis of desirable outcomes of responses in terms of Christian traits. These were grouped into constellations and reduced to twenty-two types of attitude and behavior which characterize a Christian personality.

3. The collection and classification of resource material from the Bible, literature, biography, history, science, and the arts.

4. The working out of experimental units of learning to be tested in selected teaching situations.

In addition to these research projects, a number of curriculum conferences were held in which the age-group specialists of the various cooperating denominations participated. These conferences were of great educational significance. The first conference brought together a considerable number of people for a period of three weeks. Considerable progress was made in the clarification of ideas and purposes and in the working out of procedures and the organization of curriculum units.

III

The transfer of the International Curriculum enterprise from the Committee on International Curriculum to the Educational Commission resulted in a change of basic policy regarding the International Curriculum, as outlined in Book One of the *Curriculum Guide:*

> It was necessary first to formulate the basic policy on which the enterprise would work. In doing so a radical and far-reaching change was made from the purpose originally defined for this Inter-

national Curriculum of Religious Education when it was first initiated in 1922. The present working program is built on the principle that the work of the International Council in the curriculum field is not primarily that of producing materials for use in local churches but of developing principles and procedures by which to guide the many curriculum enterprises now under way. The emphasis has therefore shifted to what is now called the *Curriculum Guide.* This lifts the cooperative enterprise out of the realm where it would compete with other good work which is being done in curriculum production; if such a competitive enterprise were to develop, in addition to the serious results of such competition, its influence for a long time at least, and perhaps finally, would be limited to a small percentage of church schools. It has become, on the contrary, a means through which the best from all sources may be made available for all who are developing a comprehensive curriculum.[1]

A factor contributing to this change from the International Curriculum of Religious Education to the *Curriculum Guide* was that the International Curriculum would have involved a larger degree of joint production and publication than the denominations could see their way to undertake.

The basic educational philosophy of the International Curriculum, with this fundamental change, entered into the total curriculum work of the Council at many important points not previously open to it. It was the determining factor in "A Statement Underlying Objectives and Principles" in Chapter 1 of Book One of the *Curriculum Guide.* This fundamental point of view thus became the basis of work on the other books of the *Guide*, particularly those that had to do with age-group programs. In these books "The Areas of Human Experience" was used as a basis for classifying the experience of pupils in producing curriculum outlines. Later, the Committee on Group Graded Lessons made the *Curriculum Guide* the basis of its work, though the Committee on Improved Uniform Lessons and some other groups at work in the Council did not in a similar

[1] Page 82.

fashion make the *Curriculum Guide* the basis of their work. There was no action of the Council making it binding upon all its committees. Each used the *Guide* as it seemed to meet the needs of the group.

Early in these developments it became clear that there was need for a clarification and formulation of the objectives which Christian education should seek to achieve in the various phases of the Council's work. Accordingly, Dr. Vieth undertook such a definition and formulation.[2]

These changes were centered in the fact that by 1930 the broader implications of a functional concept of the curriculum as involving vastly more than courses of study began to appear. Every phase of the experience of growing persons has potential religious significance. Similarly, every phase of the educational program, whether it has to do with objectives, organization, activities, groupings, standards, procedure, or promotion, has educational implications. The more these implications became clear, the more the line of demarkation between curriculum and program began to disappear, and curriculum and program tended to become identical. These developments have been summed up as follows:

> It took some years of experience to determine exactly what the function of the International Council should be in the field of curriculum development . . . It was finally agreed that "the present working program (be) built on the principle that the work of the International Council in the curriculum field is not primarily that of producing materials for use in local churches but that of developing principles and procedures by which to guide the many curriculum enterprises now under way." Accordingly the curriculum work of the Council has been expressed primarily during recent years in developing the Curriculum Guide.
>
> During the year 1932 this decision of previous years was carried forward and given effect on a wide front. It was agreed that this concept of the curriculum was to underlie the total program of

[2] See Chapter XI for further treatment of this project.

> Christian education and not simply the production of lesson courses. This view was expressed in the adoption of a basic outline for a comprehensive Curriculum Guide which . . . does outline the total enterprise for the first time according to a single and comprehensive plan.

This concept was to underlie the work of the Bureau of Research, as will be seen in Chapter XI.

The *Curriculum Guide* consists of seven books. Book One sets forth the underlying principles and objectives of Christian education. Book Two sets forth a comprehensive program for the Christian education of children under 12. Book Three presents a comprehensive program for youth, as Book Four does for adults. Book Five deals with leadership education, Book Six with the administration and supervision of religious education in the local church, and Book Seven with field supervision. It was designed for the use of denominational publishers and editors, lesson and story writers, field secretaries, and individuals and classes interested in the development of a complete and adequate program of Christian education.

IV

In 1939 the staff, following a recommendation of the Committee on Basic Philosophy and Policy, submitted a memorandum to the Central Committee of the Educational Commission recommending that in the light of changed conditions a thoroughgoing study of the total situation in lesson production and its underlying policy be made. It called attention to the fact that since the revision of the Closely Graded Lessons had been discontinued in 1918 a number of denominations, working separately or in cooperation, had revised the Graded Lessons in their own way. The Group Graded Lessons had not been adopted by all the denominations and some that had at first adopted them had discontinued them. The creation of the Inter-

national Curriculum had been abandoned for the development of the *Curriculum Guide*, which was quite a different end-result from that originally contemplated. Some denominations had adapted the Uniform Lessons for children. Others had developed their own graded Bible courses. Still others were developing units of guided experience from which local churches could make selections. The age-group committees were producing descriptions of courses for vacation and weekday church schools independently of the lesson committees of the Council.

Accordingly, the Committee on Lesson Policy and Production consisting of eleven persons was appointed to make a study of the lesson situation, with Mary Alice Jones as executive secretary. The committee found that the circulation of the various types of materials among the denominations showed sixty per cent Uniform Lessons, twenty-two per cent Departmental or Group Graded Lessons, and eighteen per cent Closely Graded Lessons. The Uniform Lessons were being used by six denominations for beginners, by twenty-two for primaries, and by twenty-six for juniors, whereas the Group Graded Lessons were being used by only three denominations for beginners, by seven for primaries, by seven for juniors, and by five for intermediates and seniors. Ten denominations, including several of the larger ones, were not using any of the outlines for children and adolescents. More denominations were using society topics prepared outside the Council than those using topics prepared by the Council.

The criticisms of the Group Graded Lessons were that they did not contain enough Bible, that they were broken up into too many small units, that they were designed for small schools, and that they were too much based upon an experimental approach to religion. Reasons given for the tenacity of the Uniform Lessons were that the churches like the principle of uniformity in all departments, that

they cover more of the Bible, that they are simple and easy to use, that teachers are not trained to use Graded Lessons instead, that they are less expensive, that they are easier to administer, and that the terms "International" and "Uniform" are closely associated in the minds of the churches. At the same time there were criticisms of the Uniform Lessons on the ground that they were using too much topical material, that they were organized around centers other than Bible books, that they did not offer sufficient opportunity for exegetical and expository treatment, and that they gave a "spotty" treatment of the Bible. On the other hand, some churches, particularly those having trained directors, felt that the existing materials produced by the Council were too conservative, too conventional, and too rigid. They desired a curriculum based upon the experience of growing persons as originally planned by the Committee on International Curriculum.

In 1940 the Committee on Lesson Policy and Production submitted its report. It recommended that the Council develop three basic types of curriculum outlines:

1. International Uniform Bible Lessons.—A system of lessons, biblical in content, maintaining the principle of uniformity through including a core of common material and emphases to be developed in all age groups, but providing for a graded approach through supplemental materials and adaptations within the several age groups.

2. International Graded Lessons.—A system of lessons carefully graded to the maturity of pupils, either by single years or groupings of two or more years, taking account of emerging interests and needs and rich in biblical content and Christian doctrine.

3. International Resource Guide (for Curriculum Planning).—A plan for the assistance of churches desiring to study the needs of their own members and build up their own curricula in whole or in part on an eclectic basis through the use of electives, in order to enable them to maintain proper sequence, balance, and comprehensiveness in materials. (This the Committee conceives of as being

the further development of the International Curriculum of Religious Education.)

The meeting of the Council at which this report was adopted was a historic occasion. The members sensed the fact that the adoption of the report would mark a definite shift in educational policy. The debate was prolonged and heart-searching. Several amendments and substitute motions were offered. The vote, when taken, was 62 for and 24 opposing adoption. While there was a considerable minority opposed to the action, the policy adopted has received widespread and substantial support from the member agencies of the Council.

This comprehensive plan has been carried out through three important committees. The Committee on the Uniform Series develops outlines for so-called "uniform lessons," formerly known as "Improved Uniform Lessons" and now entitled, "International Sunday School Lessons; the International Bible Lessons for Christian Teaching, Uniform Series." This series is based upon the assumption that an outline can be created that will have direct bearing upon the lives of those who use it and at the same time use biblical material, except that instead of organizing the units around areas of experience they are organized around sections of the Bible. It is not intended to reverse the judgment that it is the primary purpose of Christian education to teach growing persons rather than bodies of material, but to approach the problem from a different angle. The series is being produced in six-year cycles and uses different age-group emphases in a common body or core of Scripture materials. Flexibility is provided through adaptation of certain types of lessons to different time requirements for different age-groups and the use of parallel but not identical material, and by occasional departure from the uniform principle. The Committee on the Uniform Series is com-

posed of persons appointed by the respective denominations desiring to use the Uniform Series.

The Committee on the Graded Series is responsible for all graded curriculum outlines and descriptions that are desired by the cooperating denominations. The committee has carried forward the development of outlines on a group or cycle basis under the title of Cycle Graded Lessons. These lessons seek to interpret the historical faith of Christianity, presenting that faith to growing persons at the various stages of their development and in the light of experiences which they have shared and can understand. They are biblical throughout. They are intended to be a curriculum of the church, not only seeking to develop an understanding and appreciation of the faith, history, and mission of the church, but to develop churchmanship through creative participation in its program. They carry a strong evangelistic emphasis and seek to create a sense of moral and social responsibility. In addition, the committee has developed outlines and descriptions for curriculum materials in the following areas: Closely Graded Lessons, Society Topics, Weekday Church School Curriculum, Vacation Church School Curriculum, Home Curriculum, Curriculum for Adults, Curriculum for Camps and Summer Conferences, and Graded Lessons for Older Young People. Members are appointed to the committee by the various denominations and assigned to subcommittees according to the needs of the denominations for the particular types of outlines to be developed.

The third committee, later named the Committee on the Curriculum Guide for the Local Church, has carried out its commission and produced *The Curriculum Guide for the Local Church.* This is intended for churches that wish to develop their own curricula or that prefer to choose their materials from the wide variety of existing materials. It contains statements of principles, suggestions for selection

of materials, and in the appendix gives charts showing the types of lesson materials produced by the various denominations. With the issuance of this bulletin in 1945 the committee was discontinued. A new Committee on the Study of Curriculum Experimentation was authorized in its place.

V

In its report on the curriculum, the Committee on the Study of Christian Education presents five sections. Section one reviews the present curriculum situation in Protestant denominations. It notes recent improvements in curricular materials, such as better outer form, adaptation to the age of the learner, relevancy to the lives of pupils, and cooperation among denominations in the preparation of outlines and editorial treatment. On the other hand, it notes remaining problems, such as a pronounced leaning toward the principle of uniformity, a wide diversity in the use of materials, confusion as to curriculum theory, lack of coordination among the several agencies of Christian education, and the stereotyped use of materials. A considerable measure of dissatisfaction is evidenced by the criticism of existing materials by the churches. Attention is called to new emphases in Protestantism upon the Bible, the Christian heritage, the nature of the church, the ecumenical movement, and Christian doctrine. Inadequate attention has been given to the home as an agency of Christian nurture.

The second section outlines a theory for a curriculum of Christian education. In contrast with previously proposed organizing principles of the curriculum, such as the Bible, the ongoing experience of the individual learner, participation in group life, the church, the redemptive activity of God in Christ, doctrine, or social well-being, the committee proposes the following:

> The purpose of the curriculum of Christian education is to confront individuals with the eternal gospel, and to nurture within them a life of faith, hope, and love in keeping with the gospel. *The organizing principle of the curriculum from the viewpoint of the Christian gospel is to be found in the changing needs and experiences of the individual as these include his relation to (1) God as revealed in Jesus Christ; (2) his fellow men and human society; (3) his place in the work of the world; (4) the Christian fellowship, the church; (5) the continuous process of history viewed as a carrier of the divine purpose and revealer of the moral law; (6) the universe in all its wonder and complexity.*

In the view of the committee, such a curriculum would focus attention upon the individual with his changing needs and experience. It would not deal with experience for its own sake, but as it stands in definitely Christian relations and moves in a definitely Christian direction. The Bible and other parts of the Christian heritage would be regarded as the record of God's self-revelation and of man's response, to be used as a resource for understanding God's redemptive purpose and for meeting present-day problems. Such a curriculum would integrate experience and content. Its Christian character would be guaranteed by a Christian master-motif running through all the units. It would seek to secure unity, continuity, and cumulative movement by arranging adjacent units in constellations.

Section three points out basic needs that the curriculum should meet. These needs must be met in relation to a "constant" in the curriculum—fidelity to the basic content of the Christian faith and life as set forth in the section of the report on *Theological and Educational Foundations.* Among the needs on the part of the individual are those for comfort and security; for clear moral guidance on specific issues of conduct; for a transcendence of inter-race, inter-class, and international hatreds; for a sure understanding of basic Christian verities; for worthwhile, wholesome activities and some over-arching cause; for a sense of community;

and for vital, corporate membership in the church. Needs of the home include help in the maintenance of its own integrity as a fundamental social institution and help in the performance of its task of Christian nurture. Needs on the part of the church require a new emphasis upon ecumenicity, upon its heritage, and upon evangelism. Needs on the part of the social order call for a realistic and factual interpretation of the actualities of present-day society, a clear definition of the Christian goal for society rooted in the eternal will of God, and practical consideration of ways in which the Christian individual and the Christian group can actually take hold. The needs of those who use the curriculum are for explicit suggestions as to procedure that are also flexible, for special guidance in adapting experience-centered lessons to local situations, for adequate background and resource material, for non-technical guidance in the use of newer techniques, for help in focusing attention upon persons rather than materials, and for inspiration.

Section four calls attention to the need for allocation and coordination of curriculum materials among the agencies of Christian education. The resources of audio-visual aids are emphasized.

The final section presents fourteen recommendations of a practical nature for carrying the proposals of the report into effect in the immediate future.

VI

Closely related to the development of curriculum in the broad sense have been four phases of the Council's work of great educational importance—the *International Journal of Religious Education*, radio education, visual education, and church school administration.

The *Journal* had its beginning with the Council. Until 1928 it was under the editorship of W. Edward Raffety and rendered great service in publicizing the work of the Council,

setting forth principles and methods, and offering concrete suggestions to pastors and church school workers. Upon the resignation of Dr. Raffety in 1928 the *Journal* came under a Board of Editors consisting of members of the staff, with Dr. Vieth as chairman. This board outlined certain basic principles and policies which have for the most part determined the subsequent character of the *Journal:* (1) it would interpret religious education in the broad sense in the home, church, college, and community; (2) it would frankly recognize theological and educational differences and seek to understand them; (3) it would seek to stimulate readers to self-help rather than give them ready-made programs; and (4) it would use a wide variety of materials such as those on policy, content, educational theory, practical methods for local churches, the discussion of problems, and the reporting of experiments. In 1931 Percy R. Hayward became chairman of the board and later editor, and so continues. An Associate Editorial Council named by the Editors' Section expresses the interest of the denominations in the *Journal* and aids the Editorial Board in outlining policy and content in a broad sense. In addition to certain recurrent treatment of "trunk-line" interests, new features have been added as the work of the Council has grown. It has interpreted such new developments as the *Curriculum Guide,* the Layman's Movement, the Advance, wartime service, religion and the public schools, and the Study of Christian Education. It has provided a wealth of material on method and worship programs, and has informed its readers of current literature and religious educational events.

As early as 1932 the Council began to recognize the immense possibilities of the radio as an aid in religious education. In that year a Special Committee on Radio began experimental broadcasts over WMAQ, Chicago, for children, using the *Curriculum Guide* for sources of content and method. In 1935 a series of scripts on "Christ in the

Life of the Home" was used by 55 local stations throughout the nation, followed in 1936 by a series on "The Church Presses On" and another on "The Home and Church Working Together," widely used in the United States and Canada, together with a national chain broadcast for children not attending church schools. In 1937 a script was prepared for local stations on "Building Together a Christian Community." In 1938 a "Boys' and Girls' Church of the Air" was projected. In spite of a lack of adequate funds for a comprehensive program, in 1939 a Department of Radio Education was established, and a series of addresses by influential leaders on the importance of religious education was projected, together with six programs in dramatic form on "The Nortons of First Church." In 1942 the "Radio School of Religion" was projected, with teaching manuals to suggest additional classroom activities for use in weekday, parent, and leadership education. In 1945 funds were forthcoming and E. Jerry Walker became Director of the Department of Radio Production, with Pearl Rosser Director of Radio Education. The first program which the denominations decided to do together was *Victorious Living*. This was a five-minute, six-day-a-week, dramatic narrative program designed to interest the nonchurch listener as well as the church-going audience. It was sponsored over local radio stations as a sustaining public service program by local councils of churches and ministerial associations. The program began January 2, 1945, over 24 stations; by the end of the year it was carried by 100 stations; and at one time reached a peak of 164 stations in 40 states and 3 provinces of Canada. Story material was secured to illustrate various phases of the church's educational and missionary work. With 80,000 individual broadcasts by 1947, it was recognized as the most widely broadcast public service program in any classification. In 1946 a "Victorious Living Fellowship" was created, consulting service given to com-

mercial programs, and scripts were prepared for special national religious education days. Institutes and conferences were initiated and conducted in local communities to train leadership for religious broadcasting. In 1947, due to increased costs and inability to secure individuals to support the program, the Council brought to a close its sponsoring relationship to *Victorious Living.*

Even more intimately connected with curriculum development in its broader sense has been the work of the Department of Visual Education. Prior to 1937 a Committee on Visual Education had been jointly appointed by the Educational Commission and the Board of Trustees and in 1939 plans for securing the production and distribution of films in cooperation with the Publishers' Section were started. In 1940 the committee issued a bulletin on *Visual Method in the Church Curriculum,* with descriptions of various types of equipment and costs and an annotated list of 100 films, with the assistance of William L. Rogers of the Harmon Foundation. It also began conferences on visual education with the professional advisory sections. In 1940 Mr. Rogers became acting director of the department, with his salary paid by the Harmon Foundation. Evaluating committees were set up in Boston, Hartford, New York, Philadelphia, Nashville, and Chicago. Their reviews were published in the *Journal.* Visual aids were correlated with church school and leadership curricula and worship programs. Plans were made for educating the constituency in the value of visual education, for the creation of new materials by joint action of interdenominational agencies and commercial firms, and for a nation-wide agency of distribution and local film libraries. In 1942 the Harmon Foundation underwrote the department, visual worship programs were experimentally produced, and an experiment was undertaken in visual-centered lesson material. A clearing house news letter was published, and a regular column

was run in the *Journal* on "Films for Church Use." The year 1944 recorded a great increase in the use of visual aids. Eleven basic bulletins were issued, integrating visual materials with lesson outlines. Courses were offered for youth groups and leadership schools. A workshop in visual education was held to provide leaders in this field. In 1945 the Visual Education Fellowship was organized. The workshop became an annual affair. These activities were under the direction of Mary Leigh Palmer, the associate director. With the help Mr. Rogers was able to give as director of the department, the publishers joined their efforts to form the Religious Film Association. In 1942 Mr. Rogers became director of that association, with a portion of time loaned to the Council. With the continued cooperation of the Harmon Foundation Dr. Palmer continued her service until her resignation in October, 1946. Miss Pearl Rosser was appointed director of the joint Department of Audio-Visual and Radio Education in the fall of 1947. In 1948 Donald R. Lantz became assistant director.

The curriculum of Christian education, no matter how well expressed in printed materials, plans, and varied programs, is not complete and self-operating. It requires the best possible setting in the church and church school for the values that are intended to effect growing life through it to accomplish their purpose. This setting is provided through church school administration. Since much basic work in this field was done at first by the Department of Research and Service, these developments are treated in detail in the chapter on research.[3]

In addition to the materials described under research in Chapter XI, the Department of Church School Administration has rendered valuable service on its own account. It has also taken an interest in the work of pastors and direc-

[3] See Chapter XI.

tors of religious education. The associated sections for these two groups have been related to the department. It produced Book Six of the *Curriculum Guide* under the title *The Organization and Administration of Christian Education in the Local Church.* Other materials were *Improving the Total Program of Your Church* and a simplified standard, *An Effective Church School.* The special requirements of the directors have been served through directors' workshops held in 1946, 1947, and 1948.

These types of work and materials indicate the wide range of interest of the Committee on Church School Administration and of staff members concerning the importance of the administration that must be provided for the church's curriculum and program.

Thus it will be seen that while in successive periods there have been new developments and experiments in curriculum procedure, certain forms of curriculum have remained constant throughout the history of the Council. In every period the Council has had but one undeviating purpose—to meet the needs of the cooperating denominations and councils.

V

THE RELIGIOUS EDUCATION OF CHILDREN

Protestantism's thrust towards unity read the future in the faces of children and said to all who serve them, "Who of you, in separation, is sufficient for these things?"

Although the training of children has always been at the center of Sunday school programs, it has been only in comparatively recent years that the need was widely felt for specialized attention in this field. With the development of psychology and the spread of child study in the early part of this century, it became increasingly clear that materials and programs planned primarily for adults could not be handed down to children with much expectation that the latter would greatly benefit by them. During this period some professors and the few children's work "experts" then with the denominations and the Sunday School Council, began applying principles of public school education to religious education. The pioneering work of such leaders as Mrs. J. Woodbridge Barnes in the field of graded lessons was notable. By 1911 graded lessons came into limited use. The movement toward the modernization of religious education for children was well under way by 1922, but was greatly accelerated by the cooperative work made possible through the International Council of Religious Education.

The record of these developments in the last quarter century can best be set forth through five main stages.

I

First, the program for children in the new Council required working groups to serve the new situation—also, in time, new leaders came into the field.

At the time of the Association's incorporation into the International Council of Religious Education Mrs. Maud Junkin Baldwin was Director of Children's Work and she remained with the Council for a year and a half, resigning in October, 1923. The department was then without a director for over two years. In February, 1926, Miss Sophie A. Thielgaard, principal of a junior high school in Chicago, became acting director on part time. She remained through 1926 and part of 1927, the position then being vacant until February of 1928.

At that time Mary Alice Jones was elected director of the department. She began work in September of 1928 and rendered valuable service in this position until 1945 when she became Children's Editor, Trade Publication Division of Rand McNally and Company. She had previously served the Methodist Episcopal Church, South, as a conference director of religious education and as an editor in the Children's Division. As the first full-time Director of Children's Work in the Council, she guided the professional forces in the movement into an awareness of their function and fields of service. These responsibilities were carried out particularly through the Children's Work Section and the Committee on Religious Education of Children. She also served effectively in relating the children's work of the churches to the field program of the Council and to important interests outside the Council itself, particularly the White House Conference on Child Health and Protection and the Inter-agency Committee on Child Welfare. Because of her close contacts with the field of Sunday school lessons and her intimate knowledge of the denominations, she became executive secretary of the Committee on Lesson Policy and Production, which in 1940 presented a report that set a new direction for the curriculum program of the Council. Dr. Jones is a woman of vigorous personality, who thinks problems through clearly, states her views

strongly, and works effectively with people in carrying forward the group judgment. Her gifts in relating dramatic incidents of everyday life have enlivened many official and informal gatherings. Her literary abilities, particularly as expressed through her books, have given her wide influence in her special field. (See photograph opposite page 212.)

During part of her period of service Dr. Jones was also in charge of radio education and later was Director of Vacation Religious Education and of Special Lesson Studies. Assistance in the department was greatly needed, and Miss Ruth Elizabeth Murphy came in as Associate in Vacation Religious Education in 1941. Miss Carolyn Cole was elected as assistant in the department in 1944 to supervise a field program and the work of community child welfare. When Dr. Jones resigned in 1945 Miss Cole carried the work of the department for half a year. The work of the lesson committees was given to a new staff member. In October, 1945, Miss Cole resigned, and Mrs. Mabel Garrett Wagner became Director of Children's Work. She rendered valuable service until 1948 when she became executive secretary for Urban Women's Work of the Methodist Board of Missions. She was succeeded by Mrs. Alice Goddard.

There was no committee on children's work in the early years of the Council. The Children's Division Committee of the International Sunday School Association met twice, but was disbanded after the organization of the Children's Work Section.

At the first annual meeting of the Council in 1923 the Children's Work Professional Advisory Section, along with other sections, was set up. The membership of the section was to include: "employed denominational and territorial elementary or children's work superintendents and associate superintendents . . . and instructors in elementary religious education in colleges and other educational institutions." This was, in effect, the membership of the Children's

Division Committee, plus the children's section of the Sunday School Council.

The section carried the leadership in children's work alone for the first four years. It was not until the February, 1926, meeting that a Special Committee on the Religious Education of Children was appointed, with Miss Thielgaard as chairman. The other members consisted of one representative each from a few of the large denominations having children's workers, plus several professors. Since those opening days, the membership in both the section and the committee has grown very greatly. This enlargement came directly from the growing number of persons being employed by the denominational boards with specific responsibility for children's work. In the lean years of the thirties, when the programs of the denominations were severely restricted, in only a few of the denominations was the department of children's work eliminated.

The Committee on Religious Education of Children and the Children's Work Section have always worked harmoniously together. The committee works on specific policies in program building and field promotion which require official Council and denominational approval, and on authorized publications. The section, on the other hand, considers its chief function to be that of holding annually a professional gathering, where personal enrichment programs and professional training programs are provided. It is the tradition that a warm spirit of fellowship prevails in these groups, exemplified by the annual banquet.

In 1930 a study of the number of children in the United States and Canada and the extent to which they were being reached by religious education was reported to the Council. It was found that only half the children in the United States, 13,848,759, and less than two-thirds of those in Canada, 1,633,292, had even nominal relationships to the church. The study of leadership for the children in the

churches showed that the total number of officers and teachers of children under twelve years of age was, in the United States, 1,054,240, and in Canada, 100,383. The number of professional leaders responsible for inspiring, training, and supervising these 1,154,623 local workers had grown to 161. There were still nineteen denominations with no children's workers.

The total personnel had grown remarkably during the third of a century. However, when the personnel was considered in relation to the extent and needs of the field it was shown to be very inadequate. Only the Southern Methodist and Southern Baptist churches were cared for through area supervision of children's work, and they inadequately. The director considered as one of her chief responsibilities the discovery and development of more adequate professional leadership in the field. However, the depression, which came soon after, halted the employment of such trained workers, so that fewer and fewer people specialized in this field, and even today the number of professional leaders is far too small. Nevertheless, it is this group of professional leaders, working through the committee and the section, who have guided the developments that receive the bulk of attention in this chapter.

II

Second, these new persons and forces must work at the significant task of improving and developing the best possible program for children.

In the early years of the Council the major activities in children's work were mainly those carried over from the work of the two previous bodies. These were largely promotional in character, including promotion of graded lessons, the observance of Children's Week, setting up Children's Division exhibits at county fairs, and the 20-point standard for states and provinces.

Commercial motion pictures were much in the thought of the children's workers, since they felt these were hindering religious education work. The local church standards of the former Sunday School Council of Evangelical Denominations had been promoted by the workers of the International Sunday School Association and continued to be for several years. Another matter frequently discussed in those days was that of grading: whether twelve-year-old children were to be in the children's division or in the youth division. A report on children's books was given in the first meeting of the section and similar reports have been on its agenda in every year since.

During the early years of the Council the committee undertook the development of some instrument which could be used by church schools in checking the effectiveness of their programs. Although the ones developed did not satisfy the members of the committee, they were considered an improvement over the former standards which were much more mechanical. These standards were used in many church schools.

Interest in the older type of promotional work decreased during the early years of the Council. In 1926 the director's report indicated the following as the chief interests of the children's leaders: orientation of the place and scope of children's work in the general field of religious education; the chief educational needs of children; the differentiation of these educational needs to discover which of them were religious in character; analysis and organization of these needs into groups of knowledge units. This report forecast the work of the committee for a number of years to come.

At its first meeting, December 30, 1927, the Committee on Religious Education of Children stated that its instructions from the Committee on Education were "to study the present situation in this field and to recommend to the Com-

mittee on Education a program for the religious education of children." The committee, after consultation with the section, interpreted this to mean

> A study of the agencies engaged in religious education of children and curriculum, organization, and supervision being used for the religious education of children, with a view to discovering and conserving the best that each can contribute to the program . . . A program of religious education for children must find its basis in actual life experiences plus desired Christian outcomes in child life out of which certain objectives must be discovered and a program grow.

The committee felt it necessary to cooperate with other curriculum committees doing similar work. It adopted the "Theory of the Curriculum" developed by the Committee on International Curriculum as a basic document and accepted as a tentative working basis the listing of situations and source materials as outlined by that committee. Dr. Vieth gave a great deal of guidance to the committee during these years.

The February, 1929, meeting of the committee was largely devoted to working on "A Statement of Underlying Principles for a Program of Religious Education for Children." This statement accepted the "Theory of the Curriculum" in recognizing the primary place of the experience of the growing person in the development of Christlike personality.

In line with this analysis, the committee determined to make a careful investigation of the work of the organizations in the United States and Canada working with and for children. It was found that there were some two hundred such organizations in the United States alone, and that many of them had programs closely related to a program of religious education.

The committee took an active part in the development of the *Curriculum Guide* both in general and in the field of

children's work.[1] Members of the committee and of the section collected 492 "situation reports." These were objective observations and recalled observations of "unit experiences" or "life situations." These were analyzed and charted in relation to the "Areas of Human Experience" and the "Ultimate Objectives of Religious Education."

The program of religious education which the committee had been instructed to build assumed more tangible form. When the Central Committee in 1930 defined "program" and "curriculum" as synonymous terms, it was evident that the program on which the children's leaders had been working was a part of the whole curriculum enterprise of the Council. Feeling the need for the creative contribution of a larger group of workers, the committee convened a Curriculum Conference of Children's Workers. This resulted in additional valuable work, including important documents for the nursery department.

In 1932 Book II of the *Curriculum Guide, Christian Education of Children,* was published in tentative form. The members of the committee felt that the materials in Book II contained much that was of value to many workers. Dr. Jones says, "As I recall the years when we worked so hard on this *Curriculum Guide,* I am amazed at the amount of gruelling, detailed labor that went into 'analyses of experience,' 'statement of purposes,' and so on." It was, indeed, work of magnitude and of scholarly discipline, and it laid the groundwork for the generous place that in a wide variety of materials has been given since to the experience of children.

In the years that followed, the committee developed another basic document, "Sequence, Balance and Comprehensiveness in the Curriculum," which was also of value to curriculum makers.

[1] For the place of the *Curriculum Guide* in the total curriculum work of the Council, see Chapter IV.

Book II of the *Curriculum Guide* had not long been in circulation when the children's workers were considering revising it. Fundamental problems had been uncovered while this book was being prepared, and the committee decided in 1935 to give time to a consideration of basic theological, educational, and sociological concepts.

This work began in December, 1935, with an interpretation and discussion of current philosophies of character education. In addition, the philosophies behind the various character education agencies were discussed, such as peace organizations, boys' clubs, public school courses in character education, and leisure-time organizations. In September, 1936, the director presented an important paper on "Religion and Character," in which theological concepts appropriate for children were analyzed. The following year papers that had been prepared by responsible leaders were presented, setting forth the philosophy of the various schools of religious thought in North America as they had bearing on the religious education of children, especially in the field of character education. In cooperation with the Bureau of Research, the committee developed an instrument for locating the points within the total set-up of the local church, as distinguished from its specifically religious education program, which have character education value for children. This instrument was widely used and helped to lift such situations into consciousness.

The following year a second series of papers prepared by competent persons was presented to the committee. These dealt with the implications for children of certain social movements and situations. As the members of the committee discussed these papers it became increasingly evident to them that a program of religious education for children was fatally handicapped unless there was a strong program of adult and parent education supporting it.

By 1939 this study of basic issues began to be thought

of in terms of formulating goals for the Christian education of children. In their usual practical fashion, the members of the committee felt that these goals should be simple and concrete enough to be useful in parent education and in conferences as well as for curriculum makers. It was suggested that the goals be made active—stated in terms of what teachers should do. The present edition, dated 1947, *Goals for the Christian Education of Children*, is now being used to help develop the program of children's work. The members of the committee felt that the work they put into the consideration of basic principles and procedures was a liberal education to them and helped them to clarify their own purposes.

In 1933 the committee investigated tests in religious education, with a view to developing procedures by means of which local church leaders might evaluate the results of their work with children.

The development of the International Standards was another general project in which the committee shared generously, particularly in producing departmental standards for the children's division. In 1935 this work was reviewed by the Committee on Church School Administration. The Committee on Religious Education of Children favored guides rather than standards, saying that these should both present ideals and serve as helps in developing a program.

Work on these guides for various departments was halted during the same year, since it was felt that the guides were dependent on a basic philosophy, the formulation of which was at the time under way. However, the Committee on Church School Administration produced a document, *Improving the Total Program of your Church*, which made it necessary to prepare a bulletin for the children's division to go with it. After considerable experimentation and revision of the first draft the *Guide for the Children's Division of the Local Church* was published in 1939. This is still in use.

In 1946 the following leaflets were produced: *Parents, First Teachers of Religion, Your Child's Summer, Helping Your Child to Pray, Helping Your Child to Know God, Helping Your Child to Know the Bible, Helping Your Child to Form Christian Standards.*

In 1947 the two earlier booklets on junior camping were revised into *When Juniors Go Camping,* which has been widely used. Because of the emphasis on evangelism and the United Christian Teaching Crusade the committee prepared two pieces of material in this general area, a leaflet *Visiting in the Home* and a booklet *Home Visitation in the Interest of Children.* Other leaflets in 1947 were *The World in Our Home, A Child's Religious Library,* and *The Church and Children of the Community.* In 1948 a leaflet *Family Worship with Young Children* was produced. During the last few years a strong concern has been felt for children and children's workers all over the world. *The Traveling Church,* an illustrated story in leaflet form, was issued to interpret the World Council of Churches.

III

Since the Committee on Religious Education of Children was interested in the total religious life of children, its work naturally overlapped with that of a number of other committees in the Council and cooperation with these and other groups became necessary.

One of the most important relationships was in the field of vacation and weekday religious education. The directors of children's work for the denominations were, almost without exception, the persons charged also with the responsibility for directing the weekday and vacation school programs of their respective denominations. The organization of the International Council, with separate departments of children's work and of vacation and weekday church schools,

together with separate committees for each, caused problems at this point.

When the Special Committee on Weekday and Vacation Church Schools was first appointed in 1929, it contained only one member from the Committee on Religious Education of Children; all but one of the others were men. There was also a great deal of difference of opinion regarding the place of the weekday schools and the vacation schools in the total program of religious education for children.

The first general adjustment on division of responsibility was an agreement that the children's work committee should be responsible for all items dealing with curriculum and basic programs, while the Committee on Vacation and Weekday Church Schools would be responsible primarily for promotion and for relationships within the community with other community agencies. Under this arrangement the committee developed outlines for textbooks, which were then produced through a group of denominational publishers and others known as the Committee of Nine. For the first time there was available a series of textbooks at least fairly adequate for this purpose. Since the organization of the Committee on the Graded Series, outlines for vacation and weekday texts have been prepared by that group.

The problems of relationship between these three areas of children's work have not even yet been solved completely to the satisfaction of everyone involved. A good deal of duplication of time for meetings and duplication of work on committees is still required. However, these problems are not as difficult as they once were, since the vacation and weekday committees, now separate, have been enlarged to contain many professional workers and there is a general consensus regarding fundamental principles.

From the beginning of the development of a program of religious education for children the place of leadership

MARION LAWRANCE
(See page 16)

HUGH S. MAGILL
(See page 18)

JOHN R. SAMPEY
(See page 67)

LUTHER A. WEIGLE
(See page 53)

education was recognized. Investigation was undertaken to discover the leadership needs in the field of children's work, this study being built upon a basic study being made by the Bureau of Research. Following this, the Committee on Religious Education of Children worked with the Committee on Leadership Education in the development of the description of texts needed and the detailed outline for their contents. Members of the committee wrote many of the textbooks that were approved and used. Several members of the committee participated in the work of the Leadership Training Publishing Association, and through this overlapping of membership, the committee was often asked for detailed advice on manuscripts although these were not officially before the committee.

At the Columbus convention in 1938 the committee launched the Fellowship of Study, sometimes known as the Fellowship of Children's Workers. This was a plan for enlisting selected local church leaders and volunteer area workers in a fellowship with the professional workers with children. Through this means they would study and try out plans on a broad front. The Fellowship of Study was taken over by the various denominations and developed by each in accordance with its own sense of need.

At each of its meetings for some years the committee considered methods and materials in temperance education. A report of the Sub-Committee on Temperance Education was heard in February, 1935, and the following extract from the minutes indicates the point of view of the committee:

> It was the opinion of the group that with younger children general temperance education should be integrated into the total program; that with juniors specific instruction in regard to the uses and effects of alcohol should be included, with two units of about four or five weeks devoted to this study within three years . . .

The committee recommended that elective units on general temperance education should be included in the leadership training curriculum.

The Committee on Religious Education of Children initiated cooperation with the Committee on Religious Education of Adults in the matter of parent education in 1930, and this resulted in the appointment of the Joint Committee on Parent Education. One of the first tasks of this committee was the collection of case studies of parent education situations in local churches. There was promotion of the quadrennial emphasis, "Christ in the Life of the Home," which included the preparation of several leaflets and the writing of a series of radio programs on the same topic, which were widely used. The children's workers have made a valuable contribution in the writing of pamphlets and promotion of various types of parent education.

The Committee on Religious Education of Children and the similar committee for adults also cooperated in holding a family camp at Lake Geneva in 1939, members of the committee having made detailed program suggestions to conserve the health and well-being of the younger children. Camps of this kind were felt to have great potential significance.

Through the years the members of the committee felt the need of securing the attention of ministers in the approach to the problem of helping children become a part of the church fellowship. They also wanted the total church membership to be aware of the needs of children. They attacked this problem in several ways. In 1936 the committee addressed a paper to the American Association of Theological Schools requesting cooperation, and this received the attention of the association's Executive Committee. The following February the Pastors' Section asked for help in planning services in which children participate with the adult congregation. A committee drew up a paper

which was presented to the Pastors' Section the following year. Sermons for pastors on different phases of children's work were obtained from several ministers and distributed by the denominations. A request from the Pastors' Section also resulted in the document, "Children in the Congregation," which was warmly received.

Around the year 1940 a need for an emphasis on evangelism came to be felt. This was partly because of the feeling of many that the total program of Christian education was not specific enough in its evangelistic emphasis and partly because of the pressure of unusual situations due to the confusion and stress of the war period. In cooperation with the Federal Council of Churches' Department of Evangelism, the Committee on Religious Education of Children developed a basic pamphlet, *The Evangelism of Children*, which was published in 1942 and seemed to meet a real need. The Committee also participated in the development of the basic materials and in carrying out the program of the Mission to Christian Teachers. A large percentage of the committee actually participated in the meetings that were set up under this program, and developed some manuals of guidance for state, county, and city organizations that wanted to put on such meetings for the children's workers in their areas.

Because of the growing interest in the camping movement on the part of persons interested in the guidance of children, the Committee on Religious Education of Children gave careful attention from 1937 on to the matter of the type of guidance which should be provided for church leaders interested in establishing junior camps. They also sought to help leaders of junior camps held under the auspices of other organizations who wished to have a definitely religious emphasis in their camping program. A large number of junior camps were visited by members of

the committee and detailed reports were made. Growing out of this, two manuals were prepared and printed.

IV

This improved program then had to be taken to workers with children through a field outreach.

While the denominational leaders associated in the Committee on Religious Education of Children were growing in their knowledge and in appreciation of the needs of children and were planning better programs to meet them, they were aware that these developments were not being reflected accurately and widely in the ongoing program in local churches. In fact many churches had programs of religious education for children which had hardly changed in character for fifty years.

Some of the members of the committee felt that the greatest weakness of their work as national leaders was that they did not have a channel through which to get their program directly to local church workers. However, they felt it might be done through a widely developed and carefully supervised group of field workers. Such workers could share with less privileged or less progressive schools some of the things that had been found helpful in the more advanced schools. The first group of these workers was made up of those *next to the local church*, that is, those within the denominational associations, districts, presbyteries, or synods and the interdenominational workers in counties or townships. The second level were the denominational conference or state workers, either employed or volunteer, and the interdenominational workers for approximately the same region. The third level were the national field workers themselves, the children's work staffs of the denominations and inter-church agencies.

Beginning at the national level, the denominational children's workers seriously considered their own responsi-

bility for field work. They discussed the relative values of a "barnstorming" itinerary as compared with conferences with limited numbers of selected leaders. They talked about the balance which should be held by a professional worker between office and field work, and a sub-committee of the committee met with national denominational executives in December, 1936, to give detailed consideration to children's work.

In 1937 a sub-committee met at Lake Geneva with secretaries of state councils of churches to discover the general principles for the provision of children's work in their state council programs. At a similar meeting in 1939 the general directors of religious education for the states considered their responsibility for field service in the children's area in places having no children's worker. A minimum list of requirements in the children's field was drawn up by a sub-committee. Another step in getting children's work into the organization of the total church program was taken in 1938 when a representative children's worker was appointed to the Inter-Council Field Committee.

As early as 1935 some of the national workers undertook experiments in field work in certain states where professional leadership in children's work was lacking. In nine of these states the leader set up a plan for improving the work with children of all denominations, the plan selected depending upon the conditions and needs of the situation.

The need for interlocking the work of the denominational and interdenominational workers on the field was kept constantly in mind. In 1938 the committee stated that it was definitely of the opinion that there was need for more coordination of denominational efforts in the field. It said,

> The Committee is aware of the fact that there are not in all denominations together adequate professional leaders for a program of religious education of children in North America. The Committee

> is also aware of some overlapping in the work of the various persons who are available and of the acute need of some areas in which there is no work being done by any denomination. The members would like to develop a plan for a joint approach to the field, this approach to be in reality *interdenominational.*

The committee also stated that its members were prepared to devote approximately three weeks of time each within the next two years to participation in interdenominational regional conferences.

The possibility of having regional interdenominational conferences had been frequently discussed for several years preceding this action. The plan finally decided upon was to have three-day regional conferences for children's workers which would combine two functions. They would provide an opportunity for training volunteer leaders in small areas for their specific tasks of reaching local churches and interpreting a program of religious education to them. They would also provide an opportunity for national officers to learn problems and needs as these are seen in the local church. In each of these conferences at least two, and preferably four, national leaders of children's work were to take part.

Two such regional conferences were held in the fall of 1938. These experiments proved so successful that others were held during the next two years, scattered across the United States. By 1942 nineteen regional conferences had been held. There were approximately 100 members in each of these, each of whom had been individually invited because of special fitness for work with other teachers and parents of children and with pastors. Forty-six leaders were furnished these conferences by the committee, almost all members of the committee having participated in at least one conference and some in as many as three. These conferences were found to be very useful instruments in the selection and preparation of leadership for children's work.

Later plans called for a conference of carefully selected children's workers from the United States and Canada, to be followed by a series of regional conferences. Because of complications, attributable mainly to the war, these plans were not carried out as expected. However, in 1947 the delayed International Conference on Children's Work was held in Des Moines preceding the International Sunday School Convention. This was a delegated body of leaders who were to take direction of the regional conferences to follow in the spring and fall of 1948. These regional conferences were for the leaders above the local church level. The theme of the conference, "For Children Everywhere," was to be used also for the regional gatherings. It is the plan of the committee to have regional conferences as a continuing process with another national conference in 1950.

Paralleling these experiments in training field workers for their tasks was the development of a philosophy of field work. A section of the field workers' manual was prepared for children's workers in cooperation with the Committee on Field Program. A field manual for their own workers was presented in April, 1940, a thoughtful document with some far-reaching recommendations. A simplified and illustrated pamphlet, *Together for the Children —a Field Workers' Manual,* was published in June, 1944.

V

Finally, this Christian service to children had to be wisely related to the work of other agencies serving childhood.

In the midst of the complexity of programs and materials there is evident in all the reports of children's work a strong realization of the needs of the children for whose ultimate benefit they were designed, and for the special needs of children under particular circumstances. In 1934 the director pointed out that the greatest menace to chil-

dren during the depression lay, not in physical malnutrition, but in spiritual starvation.

Special experimentation for children in underprivileged areas began in 1936. A curriculum conference was held in the mining district of Eastern Ohio at which the workers employed by the home missions forces, representatives of the State Council of Christian Education, and national leaders planned curricula for use by the children the following summer. Other centers of work were in migrant, soft coal, and homestead areas. In 1937 additional experimentation was done in mining, migrant, mountain, Negro, rural, and congested city areas. The committee had hoped these experiences would reveal some outstanding needs of underprivileged situations and ways in which overhead agencies could create materials to help the leaders in them. Their experience, however, revealed no common needs which would make it possible to provide common guidance materials. However, the committee did prepare a manual of guidance for use by college and seminary students who went to such areas for summer service.

In November, 1930, the first White House Conference on Child Health and Protection was held in Washington, D. C. Although the reports of all the groups participating were of the greatest significance to those concerned with a program of religious education of children, still more significant was the large emphasis placed by the conference upon the need for religious education. The first item in the resulting Children's Charter was: "For every child spiritual and moral training to help him stand firm under the pressures of life."

During the later years of the thirties a Council Committee on Community Relations had explored the problems of community organization. The relations between the church and other community and governmental organizations working with children became a pressing problem.

Growing juvenile delinquency made it evident that every resource of the community was needed to create wholesome living conditions for children.

In September, 1942, therefore, representatives from four Protestant interdenominational agencies met in Chicago to discuss the implications of the White House Conference on Children in a Democracy and those of the war situation in relation to a more effective program of child welfare for the Protestant churches in America. One result was the setting up of an Inter-Agency Committee on Child Welfare, of which the children's department of the International Council was the clearing house. The proceedings of the Inter-Agency Committee have been followed closely by members of the Committee on Religious Education of Children. The Inter-Agency Committee is rapidly coming to the place where it can undertake a constructive program to meet more thoroughly the needs of children.

In 1942 Dr. H. V. Bice, of the Institute for the Feeble-Minded, of Frankfort, Kentucky, presented to the committee the problems of religious education in such institutions. The members were moved by the need which he presented. A committee conferred with him later, visited some institutions, and did some work on curriculum materials and recommendations for the educational directors. Experimental work is now going on in two institutions and possibilities for future development are much in the mind of the committee.

When the war began, the special needs of children in our own countries in wartime were brought home forcibly to the children's workers. They had to give large thought to the effect of dislocations and tensions and catastrophy upon the lives of children and to consider ways in which the program of Christian nurture could minister more helpfully to children.

When the defense program in the nation began to get

under way in a large manner and new communities began to spring up where the organized forces of religion had no program, the Committee on Religious Education of Children began to be greatly concerned about this situation. Several members of the committee visited specified areas and reported back to the committee. They soon discovered that the total situation required specialized guidance. Ruth Elizabeth Murphy was called to the staff and spent several very strenuous and fruitful years getting in touch with the various situations and recommending program items to meet the unusual needs which the situations presented.[2]

The members of the Committee on Religious Education of Children worked diligently in devising an over-all program to meet the needs of these particular situations, and also to meet the needs of children in wartime in the ongoing local church. They launched a program called "Volunteers in Christian Service for Children," which was developed in cooperation with various community child-serving agencies. They developed a series of leaflets for parents and also some specific program material for use in the defense communities where the regular work of the church was not established.

The Children's Bureau in Washington established a Committee on Children in War Time which sought to bring together the official representatives of all the child-serving agencies in the United States. The Director of Children's Work was named to membership on this committee, and attended the meetings held during the war period. A great deal of significant material came out of these meetings, which was made available to the various denominations through mimeographed reports and special meetings with denominational groups. This committee has now been made into a permanent Commission on Children

[2] For a presentation of this work in general see Chapter XIII.

and Youth and is planning a progressive program of action, including a White House Conference for Children projected for 1950.

At the present time, the Committee on Religious Education of Children is continuing its work on many fronts. One special committee is surveying the experiences of children in the post-war world, which investigation may lead to changes in program. Another is making a special study of the junior child. Committee members are preparing new materials on camping in view of the wide spread of junior camps. They are preparing new leaflets for parent education. They are working on materials for the National Christian Teaching Mission and they produced papers for the International Conference on Children's Work in 1947.

With the changes in personnel of the committee and the section which have inevitably come about, these children's workers must continue their tradition of thoughtful study of fundamental problems. But they will not start at the bottom; the foundations already laid are very important. Compared with the early years, the committee members are closer together in their points of view concerning theological interpretations, on the one hand, and the practical aspects of their tasks, on the other. And the spirit of personal fellowship which has always characterized these groups continues to give warmth and vitality to their cooperative endeavors.

VI

THE RELIGIOUS EDUCATION OF YOUTH

> Under the compulsion of this impulse to oneness the sundered persons and groups in the service of youth asked themselves, "Dare we who deal with life at the time when it is slowly binding its partial purposes into one, be ourselves divided?" *And they dared not.*

The united service of the churches to youth can best be understood in the light of two sets of conditions that prevailed at the time the International Council was organized.

One of these was the type of young people's work previously carried on. This was marked by the following main features: the organization of the young people's division of the Sunday school with its three departments; the Organized Bible Class plan with certificates awarded jointly by the International Sunday School Association and the denominational boards; the use of a division pin, a white center in a blue circle; the general use of the ideal of the fourfold life based upon Luke 2:52 for the organization of an all-round program; the establishment of standards for young people's work in the local church through the Sunday School Council of Evangelical Denominations; the development of the International Boys' and Girls' Camp Conferences by the Association and of many youth summer conferences by the denominations; and a field program in states, provinces, and counties promoted by the International Sunday School Association through field standards. While some of these originated in the International Sunday

School Association and others in the Sunday School Council of Evangelical Denominations, their use was increasingly shared by both. However, the youth program in the Association was considerably more developed than that of the Council. By the time of the merger, these activities had done much to prepare the way, through joint service, for the spirit of good will that brought the union about. These lines of effort were carried over into the new organization as the groundwork on which united service to youth was to go forward during the next twenty-five years.

The second set of conditions prevailing in 1922 included two lines of separation in the youth leadership of Protestantism. One line was between the Association and the Council program that served the denominations. Because of the historical origins of these two types of work, persons serving in them had not had adequate opportunities for working together. One factor in this situation was the separation between lay workers and those professionally employed. The second lack of oneness was within many denominations themselves and was caused by there being two types of youth work in local churches, the church school and the young people's society. The latter had taken its origin from the Christian Endeavor movement, organized in 1881, and from the numerous society movements established by denominations. It should be noted that the church school type of work often had closer bonds with the Association program than with the society movement in the same denomination. In fact, soon after the Council was organized the secretaries for these two types of work in one denomination, with offices in the same building, said that one advantage of attending Council meetings was that it gave them a chance to go out to lunch together.

As an outcome of this latter line of division, the Interdenominational Young People's Commission had been organized some years prior to the International Council it-

self. This brought together the professional leaders of the society programs in the denominations and in the International Society of Christian Endeavor. It was created mainly to enable the leaders of the denominations to share with those of Christian Endeavor in choosing the society topics which were widely used by many agencies. Later this organization broadened its work to include all activities of the society and not just the selection of topics. It was, in fact, another council, along with the Sunday School Council of Evangelical Denominations, in operation before the International Council itself was organized. It contained many of the same members as the young people's work group of the former Sunday School Council and of the International Council and met at a different time and place each year.

These, then, were the major factors in the young people's field when the Council was organized. They had to be taken into account as the new agency got under way. The togetherness that has marked so largely the entire program of the Council was a unique necessity in this field. That entire process went through three main stages which followed in general a chronological order.

I

First, there was a reorganization of the staff and program of the Young People's Department. At this point the new Council faced in its first year its one serious controversial situation and took determinative action in dealing with it.

In 1912 the International Sunday School Association employed John L. Alexander as the first superintendent of what was later called the Young People's Division. He came to the staff from earlier work with the Y.M.C.A., the Boy Scouts, and the Men and Religion Movement. He inaugurated an aggressive program of young people's work, in which summer camp conferences for older boys and

girls took a prominent and central part. These camps gave a strong initial impetus to the widespread summer conference and camp movement now in operation. The ideal of the fourfold life based upon Luke 2:52 became the basis of a program for organized Bible classes for boys and girls and young people, with a set of requirements for recognition and with program materials for the development of an all-round program for such classes. A promotional and organizational structure was set up, reaching from the International Association out into the provinces and states and so into cities, counties, and townships. Parallel with these developments, Mr. Alexander was instrumental in the employment of superintendents of young people's work in the states, cities, and counties. He had a vigorous personality, was an able executive, and created strong personal loyalties. Personally and through others he enriched the lives of many thousands of young people. He was ably supported by two associates on the staff of the Young People's Department, Preston G. Orwig and R. A. Waite.

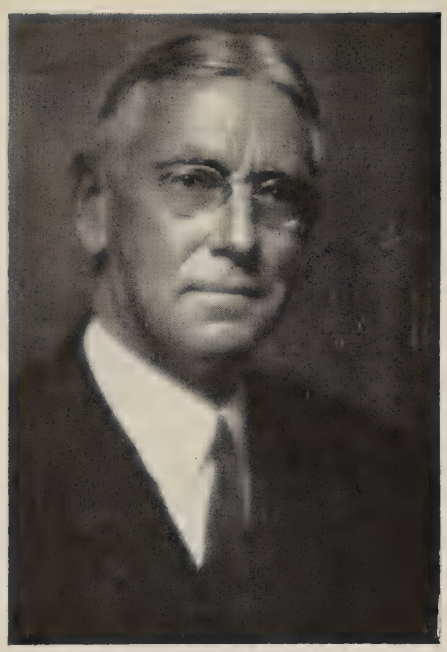
This strongly developed Association youth program was carried over intact into the newly organized Council. As indicated above, a denominational type of young people's work had been developed through the Sunday School Council which in some directions was integrated with the Association program and at other points was carried on separately. Within a year after the Council was organized tension developed within the staff; this tension had its origin in part in these two approaches to young people's work itself. This strained situation, developing during the summer of 1923, came to a head at the annual meeting of the Council in February, 1924. Preceding these meetings, Dr. Magill, the General Secretary, had announced that he would not be able to nominate the three superintendents of young people's work as members of the Council staff for the coming year. At the meeting a Committee of Seven

was appointed to deal with this situation. Its report confirmed the conclusion of the General Secretary as to staff and provided for certain interim steps while the youth program in general and the camps in particular were being reorganized. By this plan previous leadership would direct the International Camps on the properties of the International Council during the summer of 1924. This plan was carried out with the camps being operated by the former superintendents, who were then serving as the directors of a newly organized American Youth Foundation.

Beginning with 1925, the foundation operated camps of its own on its own camp sites in Michigan and New Hampshire, and the International Council took over the operation of its own camp conferences on its own sites. The Council appointed Percy R. Hayward as Superintendent of Young People's Work. He began his work in May, 1924, and proceeded to organize and direct the camps of 1925 and succeeding years under the auspices of the International Council with the cooperation of the denominational leaders of young people's work and of a considerable number of the state and city associations. As years went on, the number of associations and councils supporting the cooperative camp program increased until in recent years all these field agencies have cooperated in the Council's summer camp programs. Dr. Hayward continued as Director of Young People's Work until 1938. From 1927 until 1935 Roy A. Burkhart served as associate director. From 1936 to 1938 Ivan Gould served as associate director. In 1938 Dr. Hayward gave up the direction of young people's work to devote his time to the educational program and the *International Journal*, both of which had taken part of his time from 1931 onward. Mr. Gould then became the Director of Young People's Work and served in that capacity until he became general secretary of the Service Men's Christian League in 1943. Isaac K. Beckes has

HAROLD E. STASSEN
(See page 45)

ROY G. ROSS
(See page 37)



Russell Colgate
(See page 44)

Robert M. Hopkins
(See page 17)

served as director since 1944 with Helen F. Spaulding as associate director from 1943 to 1948.

A significant fact for this historical volume is that, with this situation developing so soon after the Council was organized, the young people's program for almost the entire twenty-five years had to be developed in the light of these events and of their outcomes through the years. This could be done to such a good effect because of the cooperation of the youth leaders of the various denominational and council agencies making up the membership of the Council. The quality and spirit of the young people's leaders of these many groups are shown by the close friendships that in many cases continued even after this division had threatened to sever them and the new friendships that developed between those who found themselves on opposite sides of a dividing line that came up between them. It was this caliber in many persons that more than any other human factor made possible the constructive accomplishments of subsequent years.

II

Second, the base of young people's work was broadened so that the cooperative activities that have been so prominent could go forward.

The youth program of the Council began with the cooperation of the youth leaders of the two types of member agencies in the Council, namely, denominational boards of Christian education and state and provincial Sunday school associations or councils of religious education. It was recognized very early that when one reaches the local church and community a great many other agencies are affecting the lives of boys, girls, and young people. The public schools, the Y.M.C.A., the Y.W.C.A., the young people's society, the Boy Scouts and Girl Scouts, and other character-building agencies all touch young life. While

organized often outside the churches, such groupings were recognized as contributing to the total impact of youth agencies in the life of a community.

The first and important step taken in this connection was to organize in 1924 the Committee on Christian Life Program. The first prospectus of this committee shows the following areas of interest represented in its membership: the Committee on Education and the Young People's Work Professional Advisory Section of the Council, through which the church school work of the denominational and council member agencies was represented; the Y.M.C.A.; the Y.W.C.A.; Christian Endeavor; Baptist Young People's Union; Epworth League; the public school; and religious education in general. This was a radical departure from the organizational structure on which the youth department of the Council had begun. The next year the committee's name was changed to the Committee on Religious Education of Youth to correspond with the names of the other committees in the educational set-up of the Council.

The second phase of this broadening process was the bringing about of closer relations, and ultimately a merger, between the Young People's Work Professional Advisory Section of the Council and the Interdenominational Young People's Commission. In December, 1924, the executive committees of these two bodies met for the first time in the same hotel. A joint session between the two was arranged for a half day. In a few years the two groups held the meetings of their main bodies in the same hotel and during the same week, with joint sessions of the two bodies for addresses and discussions that touched the interests of all. As would be expected, discussion arose about the merger of the two groups.

It is significant that the movement toward merger received its strongest impetus, not from the efforts of individuals to bring it about or to reduce the number of

separate organizations. This impetus came from the fact that in the denominations themselves the two types of work, the society and church school, were changing in their nature and were being brought together under a single leadership and in one national department. In addition to this situation in the church bodies, the increasing fellowship and discussion in the Committee on Christian Life Program was enlarging the vision of all, so that it was becoming increasingly evident that young people's work was one rather than two. The merger of these two bodies was brought about in 1936 with the title of the International Council's section being changed to Young People's Work Section and Commission, the title which it still carries.

The broader base being described thus far includes the adult leadership of young people's work. A further necessary step was taken with the organization of the Christian Youth Council of North America, which brought the young people themselves into a central place in planning the program.

This council was organized in a small way at the Quadrennial Convention of the International Council held at Birmingham, Alabama, in 1926. The main youth feature of that convention was a youth conference, but young people representing the various state and provincial councils met and decided to organize a Christian youth council. A working constitution was adopted. The name selected was the International Young People's Council. The constitution states the purposes of the council as follows: to assist in promoting a unified program of religious education for young people; to assist in developing policies and standards for interdenominational church school work; and to assist in training young people for leadership in interdenominational work. The council membership was to consist of four representatives, two boys and two girls between the ages of sixteen and twenty-four, named by each state and province. The young people's leader of each state and

provincial council and of each cooperating denomination was an advisory member. In this first plan of membership young people from the denominations were not members. Later on when the council developed into an aggressive and widely representative body, denominations were provided with membership on a basis similar to inter-church councils. The new council held its first regular meeting in connection with the Quadrennial Convention at Toronto in 1930. At this meeting the council became a vital organization ready for use in a larger way for the interdenominational youth movement as it faced the new forces already at work in the world. The way it shared in the developing movement appears in the next section.

III

The accomplishments within the broader base, whose development is described above, will now be considered.

It is clear in the above record that the process of broadening the base which began with the organizing of the Council had been going on over a long period of time. It is still going on. Fortunately, the results of working together did not have to wait until the last possible merger or the last new member agency had been included. Naturally the range and value of the work done increased as the broadening process was developed through the years, but the essential values of this wider cooperative fellowship were in the working groups from the beginning. The significant accomplishments on this expanded cooperative base will now be considered in rapid review.

1. The Youth Program and Symbolic Names

The new Committee on Christian Life Program for youth referred to above took its work seriously. It was appointed in December, 1924, held its first meeting in January, and had its work reported to the Council in February, 1925. In that first meeting it spent much time in

considering the principles that must be followed in developing a youth program on the broad base on which it had been set up. It took steps toward preparing and issuing cooperatively for the use of all agencies program resource materials to meet immediate needs while the larger total program was being developed. The committee agreed upon the desirability of selecting program names of a symbolic character for the age groups of the youth division and initiated a poll among a thousand leaders as to the type of names desired. It set up three permanent sub-committees to deal with methods and programs for the three age-groups within the committee's field.

It should be noted that this interest of the committee in special programs for adolescents arose naturally from previous events.

Before the Council was organized, several groups had already developed such programs. A sub-committee of one section of the Committee on Education had given special study to this matter under the leadership of the late Norman E. Richardson. The Y.M.C.A. in the United States had recently issued its Christian Citizenship Program with manuals of work and other plans for special activities with groups of boys in the association and in the churches that might care to take it up. By this time the Canadian churches and Christian associations had been cooperating for more than a decade in the development of the Trail Ranger and Tuxis Programs for intermediate and senior boys and the Canadian Girls in Training Programs for girls of these two age groups.

With such an initial start, the work of the committee went forward on a broad front. It was soon decided that the program materials planned at the first meeting to meet urgent needs would take too much time and energy from the long-term project the committee had under way, and their preparation was merged with that project.

Through the Department of Research of the Council a study of the opinion of selected groups of youth in the various denominations as to the type of name that would be most satisfactory to them was made. This supplemented an initial study of adult leaders. In the light of the results of these studies, the committee in 1927 agreed upon *The Christian Quest* as a covering name for the young people's division and in 1930 on *Pioneer* for the intermediate age and *Tuxis* for the senior age. These were approved by the Educational Commission that year.

Parallel with the process by which these names were selected the committee embarked upon an ambitious program for the development of materials for leaders of youth. These were later issued under the name of *The Christian Quest.*

In developing these plans, the Committee on Religious Education of Youth found that it could not issue materials built entirely around the use of these special names as was done in the case of the programs that had stimulated the committee's original interest in the matter. This was due, in part, to the broad base on which the youth program had been built; this program had to serve two types of constituency, one, the church school with its classes and departments which had no widely used named program as such, and the other group, the young people's societies, each of which carried its own name with a program built around it. In the light of this total situation, the committee decided that the names, Pioneer and Tuxis, were to be used as *program names* to be applied to any existing groups such as Christian Endeavor, B.Y.P.U., a Scout troup, and so on. This meant that instead of the committee's developing program material for making effective the use of these names in local groups, this matter was left to the initiative and desire of the individual denominations. The result of

this basic policy was that the use of the names by the various denominations varied, but was not widespread.

With the rise of the United Christian Youth Movement, interest and time were shifted from this project. During the later thirties youth fellowships too were established within the denominations; these picked up an important part of the interest and met many of the needs that had centered around the work done on special names for youth programs.

2. The Summer Camp and Conference Movement

The summer camp and conference movement has frequently been called the fastest growing member in the family of religious education. As a new member this movement ranks along with vacation and weekday church schools. It is not limited to one day a week nor to a certain portion of the day during the week. It has a continuous opportunity to reinforce the atmosphere, fellowship, and guidance in living that are parts of its programs. The Department of Young People's Work of the Council has taken a significant place in helping to establish and to guide this growing movement.

Before the Council was organized, the International Sunday School Association had established in 1914 a camp conference for older boys and another for older girls at Lake Geneva. If not the first, these were among the first Protestant church agencies in the camping field. By the time of the merger these camps had grown in size and influence, and new camps along the same lines had been established at Lake Winnipesaukee, New Hampshire, and at Geneva Glen in Colorado. These were under the direction of the young people's work staff of the International Association. They had an intensive and effective program built around the general outline of the fourfold life based upon Luke 2:52. In the direction of these camps, as indicated

above, John L. Alexander and his associates, R. A. Waite and Preston G. Orwig, made a most significant contribution to the camping movement itself and to the enlisting and guidance of both professional and lay leaders in young people's work and in religious education. In a unique sense the camps enlisted the enthusiastic loyalty of campers. Young people who graduated from these camps under the leadership of these men and others whom they recruited to the faculties are now rendering conspicuous service in Christian education and in the general work of the church in all parts of the world. An outstanding factor in this enlistment of leadership was the unique and influential project known as the Lodge of a Thousand. The purpose was to have a thousand persons who would come through the camp program and be listed in professional religious education work.

During the period between 1914 and the merger, the summer camp and conference idea was taken up vigorously by the denominations and also by some of the state councils. In most cases the denominations made their summer gathering a conference of young people on a coeducational basis and held it on the campus of a denominational college or other educational institution. Some were held in a camp setting on new properties which were rapidly being established by the denominations for the development of their total church program. The most extensive camp program under a state association was established in Pennsylvania under the direction of E. H. Bonsall, Jr., who for many years was the director of young people's work on the staff of the state association.

With the change of leadership in the young people's department of the International Council already discussed, the International Council Older Boys' and Older Girls' Camp Conferences came more into the orbit of the total cooperative picture than had been the case before the merger took place. Denominational leaders took a promi-

nent part in serving as directors and faculty members in the camps. Soon after Roy A. Burkhart became associate director of the department in 1927, he took over responsibility for directing the camps. Modifications in the type of program took place from time to time so that the camps could most effectively serve the total new situation which had been created by the merger itself. As the United Christian Youth Movement began to get under way in the middle thirties the camps of the Council were well fitted to serve as a channel for carrying that movement forward. This connection was one of the factors that led to the camps becoming coeducational. In recent years they have served as regional conferences of the United Christian Youth Movement, along with new conferences which have been established for that purpose in other parts of the country.

Because of the interest in such summer activities, a Special Committee on Camps and Summer Conferences was established in 1938. For a number of years it gave a large amount of guidance to this movement in the churches. Because of lack of employed leadership in the Council staff to serve such a committee and of developments in the camping program itself, the committee was disbanded in 1943. It is significant that in the year 1946 the impulse and interest in the camping idea led to the calling of a special conference on camps and conferences where the development of this strategic phase of Christian education for the future was thoroughly discussed by church leaders and specialists in the general conference and camping movement and that a new special committee in this field was set up in 1947.

3. Cooperation in Other Council Projects

As was the case with other age-groups, the youth program was related at many points to significant work being done in the general field of the Council work.

One of these was in the field of leadership education. At this point the committee shared creatively in the development of the high school leadership curriculum after it had been initiated by the leadership committee and in the development of the Standard Leadership Curriculum itself. The committee was active in the development of the courses, standards, and guidance materials for those in young people's work.

The committee shared especially in the development of the *Curriculum Guide,* particularly in Book Three, *Christian Education of Youth.* Youth curriculum conferences were held at which the general plan of the *Curriculum Guide* was taken over and applied in the field of young people's work. Extensive work was done in the analysis of the experiences of intermediates, seniors, and young people, in the description of units, and in the development of plans for effective work. Although Book Three is not now in print, it has been for a long time a basic reference document for those at work in various phases of the youth curriculum. This has been the case particularly in the Committee on Group Graded Lessons and its successor, the Committee on the Graded Series.

The committee cooperated in the development of the standards in religious education, especially in producing the standard for young people's work. When the Committee on Church School Administration substituted guides for standards, the bulletins of the United Christian Youth Movement issued the first few years became the guides for the youth field. In cooperation with the Committee on the Curriculum Guide for the Local Church, the youth committee worked on listing and describing undated curriculum and other materials in its field. These have been classified and published in a reference document that has been widely used.

4. Emergence of the United Christian Youth Movement

The broad cooperative base of young people's work discussed above provided a foundation on which there could be launched in the middle thirties the most significant development in the cooperative youth program of the Protestant churches—namely, the United Christian Youth Movement. In this enterprise, the widened cooperative foundation described above has rendered its most significant service.

This movement had some roots that went back to the work of the Committee on Religious Education of Youth, the organization of the Christian Youth Council of North America at the Birmingham convention in 1926, and to the first meeting of that council at the Toronto convention of 1930. But this movement took its origin primarily from the spirit of urgent need created in youth leaders in 1934 by the effect of the depression upon personal and spiritual values among those of all ages everywhere, and especially among young people.

When the national and state leaders of youth came together for the annual session in Chicago in February, 1934, it turned out that a considerable group of them had come back from extensive field trips in various parts of Canada and the United States. The things that they had on their hearts because of what they had seen and heard broke over again and again into the most careful plans that had been made by the program committees, even into plans that some had helped to draw up before they had left for the field. These people brought an authentic message from the most spiritually minded youth of the churches, a message that dealt with the tragic needs of the world and with the deep concern of these young people and their leaders as to what could be done about it. The spirit and passion of this concern shaped the direction and gave the tone to the meeting of the committee and of the section that year.

Extra impromptu sessions that lasted far into the night led to prayer and heart-searching. In a statement expressing what had happened to and in them these youth leaders said, "Oppressed by the terrific emergency of our times, impressed with the limitless possibilities of this hour, there is a united intention to essay nothing less than the ordering of all life according to the way revealed by Jesus Christ." They made this concrete in A New Person, A New Home, A New Church, A New Community, A New Nation, and A New World and chose as a unifying ideal "Christian Youth Building A New World." It is significant that when the committee made its report to the Educational Commission and to the International Council, these were high points of spiritual experience for both bodies.

One outcome of this spirit and conviction was the calling of a larger conference of youth leaders in Pittsburgh in March. This gave an added impetus to the movement. It was fortunate that the next meeting of the Christian Youth Council of North America was already scheduled for the month of June. This meeting was held with representative young people expressing themselves in regard to the same issue. The answer of the young people was, "For us there is no alternative: we give ourselves and invite others to join with us in Christian Youth Building a New World."

This new movement meant the emergence of a new spiritual life and vigor which showed itself in many ways. Denominations developed new programs, interdenominational activities took on fresh enthusiasm and purpose. Local churches in large numbers felt the impact of the movement. One outcome on the national level was a new series of publications under the significant general title, "Youth in Action." These covered such fields as *A General Guide, Personal Religious Living, Leisure Time, Building a Warless World,* and *Breaking Down Barriers.* Posters, wall copies of the Statement of Christian Conviction drawn up

by the Christian Youth Council, and other supplies were issued and widely circulated in a short time.

Another outreach of this united movement was to be felt in the series of further meetings held during the next few years. The Christian Youth Conference of North America met at Lakeside in 1936, at which such speakers as J. Stitt Wilson, T. Z. Koo, Toyohiko Kagawa, and others helped to enlarge the vision and to strengthen the purpose of these young people. At that time the hymn of the United Christian Youth Movement, "We Would Be Building," was adopted and came into wide use. Young people then began to support the movement financially. By the time of the meeting of the Christian Youth Council of North America at Columbus in 1938 young people showed that they felt the need of something beyond the social concerns so prominent in the movement the first few years. This council worked in four commissions dealing with basic belief, the real function of the church, the relations of church and state, and how young people can find resources sufficient for the needs of their time.

With events in the world shaping as they were, the United Christian Youth Movement had to become involved in world problems. The opportunity for this came with the World Conference of Christian Youth held in Amsterdam, Holland, in the summer of 1939. This turned the thinking of the young people of the United States and Canada permanently to world needs and issues. This need was dramatically impressed upon the youth movement by the fact that even before the American delegation to Amsterdam left for home, war broke out in Europe. This world note continued with the gathering at Estes Park in 1941. "Gird for the Task" is the first chapter in a publication of deep spiritual concern which grew out of this conference. The suffering of the world was a constant note in the discussion and in the results. At Lake Geneva in 1943 the Christian Youth Coun-

cil asserted, "We must go beyond the general principles to define plans for action." From this time forward the forming of plans for cooperative Christian action in the local community became an outstanding expression of the youth movement. The Christian Youth Conference at Lakeside in 1944 carried this spirit forward and projected the following matters for chief emphasis in the local community: relief and reconstruction, racial brotherhood, evangelism, and the ecumenical church. A strong effort has been made since that time to organize and strengthen community and county Christian youth councils whose objective is the furthering of united youth effort.

Six regional conferences each summer have served as workshops for carefully selected young people who are responsible in their own agencies for putting the program of cooperation into action. They come together for fellowship and personal enrichment, but most of all for making plans by which the young people of the churches can all move forward cooperatively in the ecumenical spirit.

The observance of an annual Youth Week from the last Sunday in January to the first Sunday in February has come to be one of the outstanding projects of the United Christian Youth Movement. During this week, a twofold challenge is given: to emphasize the place and importance of youth in church life and to dramatize to young people the opportunity for Christian service through the church. In recent years, through the generosity of Alfred H. Avery, Parshad college scholarships have been granted to outstanding Christian youth as a feature of the Youth Week observance.

Publications of the United Christian Youth Movement have kept pace with the developing program and the changing times. Most recently, an annual pamphlet outlining program emphases has been issued to cooperating youth groups for use in their program development.

Evangelism is emerging as the "cutting edge" of cooperative youth effort. Christian youth crusades, religious emphasis week, and high school Christian missions are being held more widely. There is, however, a concern that evangelism of youth shall come, not as the result of spasmodic effort but through its being recognized as a primary and continuing task of the church.

The United Christian Youth Movement has always been concerned with social issues and action. Social education seminars in such areas as race relations, political education, world order, and the problems of labor and management are important activities.

Emphases in recent years have stressed especially such matters as evangelism, the ecumenical church, social education, youth service projects, and the Parshad scholarships for recognizing outstanding young people. The Second World Conference of Christian Youth, held at Oslo, Norway, in 1947, and the Christian Youth Conference of North America, held at Grand Rapids, Michigan, in the summer of 1948, exercised a far-reaching influence on the entire youth movement in this and other lands.

Increasingly the United Christian Youth Movement is winning the support of denominational youth fellowships and the cooperating character-building youth agencies as an expression in the United States and Canada of the ecumenical church among young people.

VII

RELIGIOUS EDUCATION IN ADULT AND FAMILY LIFE

The impulse towards togetherness turned to matured and maturing persons, with their children, and reminded them that they were at the age when life *could* begin.

Notwithstanding the emphasis which had been placed on adult work in the International Sunday School Association, the religious education of adults was slow in getting under way in the International Council. From an educational point of view it was generally held in educational circles that the period of learning was almost exclusively confined to the period of childhood and youth. Educational psychologists generally held that the period of mental growth coincided roughly with the period of physical growth, which was achieved around the age of twenty-five. Effective learning might be extended effectively only to approximately age thirty-five except in specialized fields of vocational and professional interest.

Dr. E. L. Thorndike's study, *Adult Learning,* cut the ground from beneath this traditional assumption by showing that effective learning not only continues throughout adult life, but that the adult's background of experience renders the mature years the most effective period of learning. On the basis of these new insights the adult education movement emerged and spread rapidly throughout the nation. Many fruitful experiments amply demonstrated the educability of adults and the need for the extension of the age-range of education as an organized social movement.

Moreover, it became increasingly clear that adults involved realistically in the relations and functions of society and faced by the crucial issues of personal and social living were even more in need of guidance than any other age-group. In domestic, vocational, economic, and political life they are faced with decisions and responsibilities that demand understanding and the technical resources necessary for judging alternatives and adopting intelligent courses of action.

Since the instruments of social and political power rest in the hands of adults whose decisions determine the kind of social world in which the young are reared, it began to become clear that it is impossible to educate children for the good life without having a better society. Educational theorists and practitioners whose work had been almost exclusively with children and young people began to feel that the education of the immature had reached its practical limit until the attitudes of adults who are responsible for society are changed. This dilemma led not a few educators to the conviction that the strategic point of attack upon education is at the adult level.

Thus, during the history of the Council, the attitude of educators toward adult education has undergone a radical transformation. A mental climate once unfavorable has given way to an attitude, not only favorable to adult education, but also deeply convinced as to its necessity in a democratic society. In this changing attitude the religious education of adults in the Council has fully shared.

I

At the time of the merger, the International Sunday School Association had an elaborate organization for the promotion of adult work among the churches, with E. W. Halpenny as superintendent of the division. The program consisted primarily of the Organized Adult Bible Class

Movement, with adult Bible classes in local churches and an Adult Bible Class Federation. The contest was relied upon as a promotional device, but it was given educational content by the use of a special "Four Square Contest" in which winning depended upon more than numbers. The objectives of the division were six in number: Bible study, evangelism, church and church-school leadership, home religion, community service, and world-wide missions. "Objective Bible study" was approached from the standpoint of the needs of adults rather than mere content. The division felt a deep concern for the children and young people of the church. For forty years it had maintained a Home Department, later changed to the Adult, Home, and Extension Department, with four functions: home and parents, individual ministry, group ministry (hospitals, homes, occupational groups, etc.), and the ministry of the Great Commission (for ingathering of the unreached). It also included a training department (parent problems, stewardship, missions, community service, church history, doctrine, polity, etc.). There was also a parents' department of the adult division of the church school.

Until 1930 adult work in the Council was carried on through the Committee on Adult Work of the Educational Commission and the Adult Professional Advisory Section. In 1930 the section recommended that the Council provide a Director of Adult Work.

II

In September of 1930 Harry C. Munro was appointed Director of Adult Work and Field Administration. He had come to the Council staff in 1929. Previously, he had carried on an investigation regarding missionary work in Alaska, been a college professor, and served as editor and director of leadership education for the Disciples of Christ. His first responsibility for the Council was as manager of the Toronto

Quadrennial Convention in 1930. In this convention he led the Council in adopting four annual emphases; these were the beginning of the various field emphases of the Council since. He made a distinctive contribution through setting up a plan for accrediting state councils. In adult work he gave creative leadership in the Learning for Life Program and the United Christian Adult Movement. In the field of the family, which was later added to his portfolio, he had much to do with the new interest in the family so widespread in all the churches, in the establishment of National Family Week, and in thrusting into the thinking of all Council forces the idea of the importance of a curriculum of Christian education for that base. From 1945-48, he gave his energy and varied abilities to educational evangelism, especially through promoting a series of Missions for Christian Teachers and the National Christian Teaching Mission across the country. Mr. Munro is a rapid and competent workman, a vigorous and thought-provoking speaker, and a warm-hearted and devoted friend. When his own home responsibility made it necessary to give up field work in 1948, he retired from the staff and became professor of religious education in Brite College of the Bible in Texas Christian University. (See photograph opposite page 212.)

Less than half of Mr. Munro's time was available for adult work. In 1937 only sixty-five days were available, in 1933 thirty-one days, in 1934 twenty per cent of his time, in 1935 seventeen per cent. Nevertheless, during these years great progress was made.

In 1930 a conference of thirty-three professional workers in the adult field was held at Chicago with attention concentrated upon an experimental "Program and Study Guide for Adult Work in the Local Church." In 1931 a bulletin on *The Religious Education of Adults* was prepared. A successful attempt was made to enlist pastors through the Adult Work

Section, with the theme, "The Religious Growth of Men and Women."

In 1932 the Committee on Religious Education of Adults undertook the preparation of five units of study, and the director assisted in the preparation of adult courses by the Leadership Training Department and provided teaching guides for these courses. Realizing the fundamental place of the pastor in a Protestant educational program, the director sponsored a Pastors' Conference looking to the inauguration of a Pastors' Advisory Section.

By this time the adult education movement was well under way. The American Association for Adult Education, supported by the Carnegie Foundation, proposed a survey of adult religious education, and sought the advice and cooperation of the Council's department.

The director expressed a growing conviction that the strategic approach to the total educational program of religious education is at the adult level. He quoted a pastor who said:

> I have spent the greater portion of my teaching experience with the childhood and youth groups. . . . But almost as consistently as I have tried to build up this program in the church I have seen it being retarded and undermined by the outside environment into which the same children must go. . . . For the benefit of childhood and young life then, as well as for the sake of adults themselves, I have almost been driven to believe that the starting point must be adult education in religion, or at least that they must go hand in hand.

The statement of this pastor was supported by a similar statement of one of the foremost educators of America who once remarked with great concern that the educators had gone about as far as they could in preparing children and young people to live in society until the adults, in whose hands rests the power to remake society, create for these children and young people a better world in which to live.

Conceived in this perspective, adult Christian education involves much more than a Bible class in the church school. Its scope, its responsibilities, and its significance are recognized as church-wide and community-wide. The department set forth these wider functions under six heads:

1. To enlist and develop a full adult church membership which is informed, alert, and consciously responsible with respect to the Christian education of childhood and youth. This involves not only effective learning groups, but a total church life and atmosphere conducive to the participation and spiritual growth of all ages, and primarily devoted thereto.

2. To assist and cooperate with pastors in organizing and directing the total church program in accordance with sound educational procedure in fulfilling the church's educational function.

3. To provide a systematic and adequate program in Christian education for parenthood.

4. To prepare and organize the man power and woman power of the church as informed, alert, consecrated, and united "workers together with God" in the redemption of our distraught and pain-racked social and economic order.

5. To provide for the continuous religious growth of individual adults through activities of Christian living, through intelligent Christian adjustment to our changing world and growing knowledge, and through personal relations with God.

6. To secure the commitment of other men and women in the community to Christ and his way of living and to continued spiritual growth therein.

In 1932 a significant advance was made in the creation by the Educational Commission of a Committee on Parent Education, representing the three age-groups and the Committee on Leadership Training, as a sub-committee of the Committee on the Religious Education of Adults. The committee at once began the development of a "Guide to Christian Education for Parenthood."

Notwithstanding the great importance of adult work, it lagged far behind the program of the other age-groups. Only

four persons in the Council and its constituent units were giving leadership to this field, and this situation was to continue for several years to come. To meet this "desperate" situation the section recommended the release of the director from other responsibilities so as to give major time to adult work.

In 1934 meetings of area adult groups were held in Philadelphia, New York, the South, and Chicago. The text of Book Four of the *Curriculum Guide* was completed and circulated for criticism. The Committee on Parent Education was enlarged into a Joint Committee on Family and Parent Education representing other commissions and agencies, and a preliminary edition of Chapter V of Book Four, on a "Guide to Christian Family Life and Parenthood" was projected. This step marked the beginning of a comprehensive approach in the place of what had been fragmentary and spasmodic efforts in this field. The Council's emphasis for 1934-35 was placed upon "Christ in the Life of the Home." Signs of promise appeared in the rapid growth of training of adult leaders through the Department of Leadership Training, a growing interest on the part of pastors, the holding of the first national convention in adult work by the United Brethren in Christ at Dayton, Ohio, in 1933, and the shifting of emphasis in the adult education movement from vocational and cultural to spiritual interests.

In 1935 Book Four was issued in mimeographed form in two parts: Part I dealt with the adult program as a whole; Part II was a guide to Christian education in family life and parenthood. Two objectives were added to the seven already adopted by the Council: one dealt with the home and the other was stated, not in terms of growing persons, but in terms of social ideals and the structures of the social group. A bulletin was issued on *The Church's Opportunity in Family and Parent Education.* The emphasis on "Christ in the Life of the Home" had met with widespread and fruit-

ful participation and notice on the part of the religious and secular press. The section, small because of the limited numbers of adult professional workers, was enlarged by arranging a cooperative meeting with the Interdenominational Commission on Men's Work and the invitation of a larger number of persons on the nomination of denominational directors.

III

The most important development of 1935 was the issuance of the Learning for Life program, projected in 1934. This event was of crucial significance in that it projected a comprehensive adult program for Christian education in the local church and also because the Learning for Life program was to become the basic structure for the United Christian Adult Movement. The field of adult Christian education was broken down into six (later seven) areas of interest and need: (1) the Bible, (2) Christian Faith and Experience, (3) Christian Family Life, (4) the Church, (5) Social Relations, and (6) Leadership Education. Suitable texts and references were listed in each of these areas. Administrative standards were suggested. By 1936 four texts were in preparation for courses in the Learning for Life program.

In 1936 Bulletin 422 on *Home and Church Sharing in Christian Education* was published. The vision of an adult movement of wide proportions began to dawn. A conference to this end was held at Lake Geneva in 1936, composed of lay and professional delegates of the constituent units of the Council and cooperating agencies—207 in all. The conference considered the development of plans and a program for such a movement. As the outgrowth of this conference the United Christian Adult Movement was launched under the joint sponsorship of the International Council, the Federal Council, and agencies representing the missionary interests and the women's work in the church. The work of the United Christian Adult Movement was carried forward in

1937 through the channels of the United Christian Education Advance under three forms: the Preaching Mission, Schools in Christian Living, and Christian Community and World Building Projects. The Schools in Christian Living followed the Learning for Life program. The adult education movement was spreading, and the Bureau of Education was sponsoring adult forums in all parts of the nation.

IV

With these developments it became more than ever imperative that the department should have a full-time director. Tangible evidence began to make it clear that a more adequate program of adult education would bring fresh and significant support to the cause of Christian education at every point. The need was the greater because the denominations were not providing adequate leadership in this expanding and promising field. Only three denominations had directors in adult work who had no other major responsibilities. Except for a staff member of the Federal Council, there was no full-time specialist in Christian parenthood and family life in the Protestant churches.

A long-cherished goal was achieved when in 1938 the director was released from field administration to give full time to Christian education in adult and family life. The results were immediately evident in the expansion of the activities of the department. Two conferences were held at Lake Geneva. The first was concerned with the working out of plans for Schools in Christian Living and the development of materials and social action policies, and resulted in the setting up of a commission representing denominational and interdenominational agencies, its work to clear through the International Council. The first meeting of this commission was held in connection with the Columbus convention in 1938. The second conference dealt with the perfecting

of plans for making the movement effective in the local church.

The Schools in Christian Living focused attention upon concrete issues faced by adults and the initiation of Christian action in the resolution of these issues in the various areas of the Learning for Life program. These schools were establishing relations with nonchurch community agencies and reached a new level of inter-church cooperation. In the light of experience the bulletin on *Learning for Life* was revised. Other bulletins were issued: *United Christian Adult Movement, Adults in Action,* and *Group Work with Adults through the Church.*

Christian education in family life was meeting with a wholehearted response. The section on Christian family life in the Schools in Christian Living was the most largely attended of all the sections. A conference of leaders in family and parent education was held in May of 1938, and there were special exhibits in this field at the Columbus convention. Work in this field led to the projection of plans for an experimental family camp, emphasizing the family as a unit. Such a camp was held at Lake Geneva during the summer of 1939, with fifteen families participating. A second family camp was held in 1941, after which a bulletin on *Planning the Family Camp,* based on these experiments, was issued.

Under full-time staff leadership the adult work was constantly widening, its relationships multiplying, and its methods becoming increasingly specialized and intensive. The Commission on the United Christian Adult Movement was further developed, with denominationally chosen representatives, staff members, and representatives of adult work in interdenominational agencies—361 in all. The commission now included in its scope missionary education, social service, social action, and general administrative as well as religious education agencies. Additional bulletins included:

Personal Religious Living, Christian Action on Social Problems, and *Schools in Christian Living.*

In December, 1938, a conference, jointly sponsored by the Special Committee on Family and Parent Education of the Council, the Committee on Marriage and the Home of the Federal Council, and the Department of Christian Family Life of the National Council of Church Women, was held in Buffalo. Many common emphases and program elements were discovered in the work of these bodies, and the conference recommended that an Inter-Council Committee on Christian Family Life be created to carry forward these common elements.

As a result of the work of the department and its allied interdenominational agencies in the adult field, a new problem emerged. The traditional classification of age-groups had assumed a fairly definite demarcation between youth and adulthood. But in practice it began to appear that the line is not sharply drawn, that instead there is a period of transition between youth and adulthood when the growing person is no longer just a youth nor as yet quite an adult. This fact seemed to call for the recognition of a new classification on the part of both the Department of Religious Education of Youth and the Department of the Religious Education of Adults. The result was the recognition of a group of "young adults," and the preparation of suitable materials for this transition period. In 1940 a bulletin was published on *Young Adults in the Church,* in addition to four guidance leaflets, *Your Church and You, What Would You Do If? Youth and Adulthood,* and *From Youth to Adulthood in the Church.*

By 1940 the Special Committee on Parent and Adult Education had published bulletins on *Home and Church Work Together* and *Education in Christian Family Life,* with bibliographies in the several aspects of the subjects. By 1940 the special committee had become a standing committee of the Council. In order to reach a wider public, plans

were undertaken for the national observance of Christian Family Week. This emphasis was the more needed because of the disruption of the family by the war which subjected the home to unusual tensions and insecurity. On the basis of the successful initial experiment Christian Family Week was made a national observance in 1943, with official endorsement by the President of the United States, many governors, and many mayors. By 1944 the observance of Christian Family Week became an inter-faith enterprise, with joint participation of Protestants, Catholics, and Jews, under the name National Family Week. It received wide publicity in the religious and secular press. The publications of the department had now been welcomed by the constituency, and the sales of adult materials for a number of years surpassed those of any other department of the Council.

In 1940 the United Christian Adult Movement planned a series of regional conferences in nine localities strategically distributed across the nation so as to be accessible to nearly every state by a day's drive. These conferences were continued the following year, though because of travel restrictions they had to be reduced to five. The National Christian Mission of the Department of Evangelism of the Federal Council projected plans for one-week sessions in 20 metropolitan centers, making the United Christian Adult program the basis for its conferences and seminars under the supervision of the director. The enlistment and training of volunteer leaders was being carried forward through the joint efforts of the regional conferences and the Christian Mission, with a view to establishing a strong and active adult program in state and city councils and in every denominational field unit. In 1941 the director was given responsibilities in another department of the Council's work which resulted in much more limited attention to adult work and family life education. In fact, from 1941 to 1945 these functions received less than half-time leadership.

By 1942 the effects of the war had made themselves profoundly felt in adult work. A special conference was held at Lake Geneva to consider the implications of the war emergency for the adult program. The findings of the conference were printed under the title, *What Can Christians Do Now?* A similar conference was held in 1943 dealing with adults in post-war responsibilities, and a series of projects was planned in "Spiritual Mobilization." A second national conference was held jointly in 1942 by the department, the Federal Council, and the United Council of Church Women in Chicago with 200 invited delegates to consider the conservation of Christian family life in wartime. By 1943 the United Christian Education Advance was giving predominant emphasis to Christian family life. The commission requested the constituent denominational boards to memorialize their theological seminaries and ministers' training schools to give larger place in their curricula to family counseling. The department took an active part in the Christian Mission on World Order.

By 1945 the war emergency had changed to demobilization. The United Christian Adult Movement now addressed itself to the problem of ministering to returning military and industrial personnel and the incorporation of these returned persons into the life of the church, with emphasis upon needed changes in church programs to accomplish this end. Demands of the war emergency cut into the adult program as it did into the work of other departments of the Council. A new emphasis upon the ecumenical church appeared in the program of the department. In 1945 the director was given a full-time portfolio in educational evangelism, and his successor, T. T. Swearingen, was called for full-time work in the Department of Adult Work and Family Education; thus, the family was given a position of central importance. Plans were revived for a National Adult Planning Conference, which had been postponed in 1945 because

of travel restrictions, to undertake an over-all review of adult work. Plans were also projected for a special conference on war-affected personnel. The department cooperated with the Mid-West Missionary and Adult Educational Conference at Lake Geneva in August of 1946.

The Conference on the Community and Religious Education held at Columbus, Ohio, in December, 1947, was under the administrative direction of the Director of Adult Work and Family Education. At this conference the community tasks of Christian education were faced from the standpoint of seven types of American communities. The conference was sponsored by the International Council with the cooperation of the Home Missions Council.

Young Adults in the Church was rewritten to take account of the needs of returning war personnel. *Learning for Life* was again revised to date with the addition of more than forty new texts and references for courses. A manual for family use, *Pages of Power*, was widely circulated. A news bulletin on adult work and family education was inaugurated.

The report of the Committee on the Family presented at the annual meetings of 1946 led to the creation of a committee representing all the interests of the Council and charged with the responsibility of formulating a comprehensive program of Christian education for the family. A National Conference on Family Life in May, 1948, held in the White House, Washington, D. C., brought to the work of the International Council the rich resources of nearly 150 educational and social agencies working in the field.

With the new era marked by the review and evaluation of adult work by the Lake Geneva Conference and the coming of a full-time director, the development of the movement was conceived as being related to adult experience wherever individual growth takes place and to whatever individual and group responsibility exists. Specifically it would include:

A consuming conviction concerning the indispensable character of the Christian movement.

A dynamic belief in the possibility and need for adult Christian religious education.

A statesmanlike analysis of adult needs with attention to young adults, older adults and leaders of both.

A constructive, united development of Christian education curricula for the home and family life.

A workable relationship to program planning for adults in secular organizations of many types.

A new significance to be given to the place of community life as the basis of united Christian effort and the locale for the normal outreach of Christian activity.

A program of teaching to inspire and enable lay men and women to understand their vocations in terms of Christian responsibility.

A challenge to the adults of our churches concerning the desperate leadership problems of our day.

A teaching program which leads adults away from provincialism into a deepening understanding of the world mission of the church.

A program of teaching as the only sound and permanent basis of Christian evangelism.

In December, 1947, Dr. Swearingen returned to the pastorate after two years as director of the department. He was succeeded in the following year by Richard E. Lentz.

The Committee on the Study of Christian Education presented in 1946 a significant part of its report in the form of a document on *The Family*. This was issued by the Council and is now being used as the basic material in this area. It will exert an increasing influence as the fundamental thinking done in this area in recent years becomes progressively effective in curriculum and program planning and in field promotion.

Though late in getting under way and handicapped for long periods by part-time service, religious education in adult and family life at the end of the first quarter century of the Council faces an open and challenging field of great

promise. More and more it has come to be regarded as a strategic level at which to attack the total problem of Christian education, and has demonstrated its ability to support and enhance all other phases of the church's educational program. If we are to have a better world into which to introduce our young, it lies with adults in whose hands is the power to make it such. And if it is to be a better world of enduring justice, peace, and brotherhood among all peoples, the structural foundations of the new world must be soundly laid upon Christian principles. It is to this creative undertaking that the adults of our generation are summoned as Protestantism faces together its educational task.

VIII

LEADERSHIP EDUCATION

> The unifying will of God found that the soil out of which leadership grows is the same for all and so decided that it must be plotted and tilled by all side by side.

One does not go far in the study of education till he is aware of the fact that the strength of the educational enterprise is in direct relationship to the strength and understanding and skill of its teaching force. This is true in Christian education as well as in general education. The church has been concerned about those who were teaching the Christian religion, at times more and at times less concerned, but always it has given some attention to their equipment.

It is but natural, therefore, that as the International Council began to function it, too, should be concerned with the matter of leadership education. This was not a new concern, however; the denominations and the International Sunday School Association had been active in the promotion of various plans so that when the Council was formed there was already a large deposit of work and interest on which to build. The story of what was thus built is an important chapter in Council history.

This chapter will undertake to trace something of this history in six stages. First, the situation at the time of the merger. Second, the development of the present Leadership Education Committee and Section. Third, the changes and development in the leadership curriculum offered to the constituent bodies for use in educating their church workers.

Fourth, the agencies through which the program was carried on. Fifth, a brief picture of the extent of the use of the program over the years; and finally, some of the persistent problems which the committee has had to face and their significance for the future.

I

This is not the place to review all the work for the training of Sunday school and other leaders which had been carried on by the International Sunday School Association and its auxiliaries or by the denominations through their own boards. That is a long history replete with the names of many persons who made a significant contribution to the growth and progress of the Sunday school movement and who largely contributed to its increased efficiency as an educational agency.

But the situation when the merger came about has to be considered. The record begins with the appointment, in March, 1921, of the Committee on Education of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, and the report of this committee to the Kansas City convention.

This report does not refer to one widespread work then being done for the training of Sunday school teachers: the courses being carried on through the so-called "one-volume" books. Three of these, those of Moninger, Hurlburt, and Oliver, were largely used by the churches of various denominations and promoted by state Sunday school associations. The report of the committee makes evident, however, that there were three types of courses in existence which were to be used and promoted:

The first of these was for use in the Community Training Schools of Religious Education.

Second, there were the Schools of Principles and Methods, with provision for the granting of special certificates.

Third, the Standard Teacher Training Course. The basic work on this course had been done by the Sunday School Council of Evangelical Denominations; textbooks had been issued and approved and standards prepared and agreed to by the denominations. The course comprised three years of work with four units of ten lessons each completed each year. The first and second years were common for all, the third was a specialization year. The Committee on Education recommended that for the time being the Standard Course alone be approved and promoted in teacher training. Thus the way was cleared, in part at least, for the development of a cooperative undertaking in this field. In the course of time this Standard Teacher Training Course became the center around which future developments took place.

While the 1922 report of the committee makes no reference to it, there was also in existence at this time a so-called "Advanced Training Course" for use in community training schools, colleges, and International and denominational schools.

II

Before the new opportunities created by the merger could be realized in the field of leadership education there had to be created the proper functioning groups through which the latent strength of the combined forces of the churches could be recruited and channeled. This need was met through the development of a Leadership Education Advisory Section and a program committee in the same field.

The section was organized in 1925. In 1927 a lengthy report from the Leadership Training Professional Advisory Section was presented. This report showed that at this time the section was definitely concerned with the content of the curriculum and with administration of the leadership training program. Evidently, in the beginning many matters which later were handled by the committee were dealt with by the section.

The Committee on Education in December, 1925, took the next important step when a Special Committee on Leadership Training was created. This committee soon found that its major task was that of developing educational standards on which denominational and inter-church schools could cooperate and exchange credits. Along with this major task went two others: establishing standards for administering standard schools and agreeing on principles and standards for approving deans and instructors. The preparing of contents of courses, arranging for textbooks, and similar work grew naturally out of these three main objectives. The special committee was made a permanent committee in 1927.

Parallel with this development of the committee's work, the section has come to carry less responsibility in administration. It has served as an agency through which the committee could bring a larger group into consultation. This latter need was met fully in 1941, when the membership of the section was broadened to include persons carrying on leadership projects in the field, namely, deans of leadership schools, chairmen of city, county, state, or provincial committees of leadership education, and international officers charged with responsibility for leadership education.

III

The development and growth of the program of leadership education itself can best be presented through four phases. This means, first, the program as it picked up the leadership work, especially the Standard Course, that preceded the organization of the Council, from 1922 to about 1927; then, the Standard Leadership Curriculum, from 1927 to 1935; the period of the present curriculum also known as the Standard Leadership Curriculum, from 1935 on; and lastly, the continuous need of securing and publishing adequate text and source materials.

The newly organized Council took over from its predecessors three main types of leadership as described earlier in this chapter. These were continued in use in whole or in part for about the first five years of the Council. The most significant action during this preliminary period was the development and wider use of the Standard Course. When H. Shelton Smith became director in 1923, he took as his first main project the development of this curriculum. The denominational directors were called together in 1924. They worked out a uniform course for the Council, making use of what the denominations had already been using. While this earlier Standard Course had been approved by the Sunday School Council, the denominations had no agency through which to coordinate administration until the new International Council was organized. Rapid strides were soon made so that sometime before 1927 the Council was administering the new curriculum and issuing credits. Dr. Smith gave pioneer service in leadership education until 1928, when he became professor in Teachers College, Columbia University. He was succeeded by Forrest L. Knapp.

Dr. Knapp came to the Council directly from service in cooperative work with the churches of Cleveland. His college education had at first been in the field of science but while in college he changed to the ministry and later became devoted to Christian education. His notable service in leadership education appears in this chapter. His additional service as Director of Field Work is indicated in that record of cooperative activity. He prepared a plan for developing lay field workers as an intermediate corps between professional field workers and the local church and community. In 1938 he served as manager of the Council's Quadrennial Convention held at Columbus, Ohio. It has been said of him that this administrative experience made an important change in his interests; he "tasted blood," as one friend put it. At any rate, in 1939 he accepted the invitation of the World's Sun-

day School Association (now the World Council of Christian Education) to become one of its two general secretaries. In that field he has rendered a notable service and now has plans under way for a greatly expanded program. He is a man of commanding presence and genial and attractive manner. He thinks problems through and has a knack for practical solutions. (See photograph opposite page 197.)

Dr. Knapp continued to develop the leadership plans under way when he came to the Council and to add to them constructively during his term of service. Miss Lena Knapp was an associate in this department from 1927 to 1940. Dr. Knapp was followed in 1939 by Dr. Herman J. Sweet, who continued to develop the program until he entered denominational work in 1946. Lee J. Gable took over the department in that year.

Another enterprise undertaken during this early period by the committee, which contributed to later development, was the High School Leadership Training Curriculum, beginning in 1925. Its primary purpose was to provide training courses that would be helpful to young people who were not yet prepared to enter upon the Standard Curriculum and to provide for a more systematic program for study in summer conferences. It later was absorbed into the new curriculum.

The work of this preliminary period came to a focus in 1927 when the new Standard Leadership Training Curriculum, as it was called for a time, was adopted. This has continued to carry the former name, the Standard Leadership Curriculum. It gathered up the most constructive and useful phases of all that had been done before, organized them, along with new features, into a pattern that with modifications from time to time made a most significant contribution to leadership education for nearly a decade. The original plan was undergoing constant change and development. These changes involved some alteration of the plan of administration and the inclusion of many new units, some of

which carried the training program into new areas. The change of the words in the title "Teacher" to "Leadership" and "Course" to "Curriculum" bespoke the new currents under way. A steady increase in the use of this program in community schools as well as in denominational classes and schools took place during this period. The use of the curriculum through the state associations and councils increased as these agencies became accustomed to what was for some of them a new type of training work. The increase in the number of courses is indicated by the fact that the original twelve courses had by this time been replaced by descriptions of sixty-three.

It is significant that while this new leadership curriculum continued in use for eight years, the forward-looking spirit of the committee's membership led to talk about improvements before it had reached its first birthday. This continued until the present curriculum was adopted.

In February, 1933, the committee had before it a tentative outline for this proposed new curriculum. This presented a single curriculum with the courses grouped into four major divisions and with courses in these divisions to be offered on four levels: the first level for those whose leadership growth was very limited, the second for those who had a definite interest and had made some progress in leadership growth, the third for those who had made considerable progress, and the fourth for those who had reached at least the semi-professional stage of growth. No outline for this latter stage was prepared nor has the committee since outlined this stage in detail. This document further outlined courses in each of the seven divisions and indicated the distinction between the various levels. The Educational Commission gave approval to the plan of the proposed new curriculum in 1933 and recommended that experimentation be authorized with the "lowest level of this curriculum."

The committee continued its work on the plan for the new program during 1934. A Fellowship of Christian Workers and a plan for the certification of teachers were worked out. The name selected was "The New Standard Leadership Curriculum." In February, 1935, the committee adopted a basic list of courses for the First and Second Series of the new curriculum, gave final approval to the plans for administration and for the accrediting of instructors and deans, set the general pattern under which the First and Second Series courses have been offered, and recommended the new program for approval. This was given by the Educational Commission and the Council and a new stage in the development of leadership education was under way.

While there have been to the present time many changes in the details of the courses offered as well as some changes in the administrative plans, there have been no changes which have departed radically from this pattern. The work of the intervening years has been concerned with the refinement of the general plan, with preparing leader's guides and revising them from time to time, with providing additional materials for administrative groups and for teachers, with studying administrative procedure in the light of experience, and with altering, from time to time, some of the details of the requirements for Certificates of Progress. In so far as it has been possible to do so, changes have been made in response to the needs of those using the curriculum. The work of the committee has been enriched and made much more fruitful by the hearty cooperation of denominational workers in leadership education as well as by the cooperation of the Council's other committees. In administration, greater responsibility has been placed upon state councils as well as upon communities that are prepared to carry the work of accreditation of schools and leaders.

By far the greater part of the attention and effort of the committee has been given to the perfection of the plans

for First and Second Series courses, since these are the most widely used. In February, 1943, a sub-committee recommended that the Fourth Series be dropped because work on this level should be done in educational institutions.

Reports from time to time have indicated that the Third Series has had a rather limited use. Probably a reason for this is the fact that there has not yet appeared a clear-cut understanding in the committee of what should be involved in this type of work. The committee is still working on the matter.

The Fellowship of Christian Workers and the plan for the certification of leaders in Christian education received considerable study before February, 1933, when they were included in the outline for the proposed new program. Some experimental use of these plans failed to show that they could be generally accepted, so in 1935 the fellowship was recommended for local use and the certification plan was integrated with the plan for Certificates of Progress. Many of those who were in the committee when work was done on these projects felt that they had a great potential value, but they did not seem to strike the imagination of churches and teachers.

Another enterprise which was related to the general leadership curriculum was the proposal for the International Reading Course, which was approved at the 1930 meeting of the Council. This plan was especially for persons who could not undertake the work of the standard course. The report indicated the types of books which should be prepared, and also recognized that the administration of any such plan would be primarily a matter for the denominations. While some attention has been paid to the plan and some use made of it, interest in other movements has prevented its further development.

A phase of the total program that has been threaded through its chronological stages has to do with the effort

to secure satisfactory text and source materials in leadership education. The preparation of text materials has never been a function of the International Council or of its committees. Hence, the Committee on Leadership Education has never had any official responsibility in the development of textual materials beyond the preparation of a statement of scope and content of courses. This constituted a real handicap at many points, for publishers, not sharing in the committee's work, did not always prepare books which would be in line with these requirements and often the committee, not in touch with publishing problems, projected or requested books too expensive for general use.

Leaders in both groups faced this situation even before the organization of the Council and many books had been published for the early standard course through a plan for cooperation among the publishers. This need became intensified with the organization of the Council and the extension of the number of units in the curriculum of leadership education.

This resulted in the organization, by a group of denominations, of the Leadership Training Publishing Association. This organization was independent of the Council, operating under its own by-laws and rules of procedure with the sole purpose of preparing and publishing texts for the curriculum. Recommendations were made to it from the Leadership Committee of the Council as to books which were needed, and, in some cases, authors were suggested either by the Leadership Committee or by the age-group committee concerned. In all instances the statement of scope and content for a course as approved by the Council was accepted as a working outline by the Publishing Association. The cooperative plan did make it possible to publish and successfully distribute many books for courses where competition would have made questionable a satisfactory return. This agency has recently been merged into the Cooperative Publishing

Association for the production of leadership and other materials which are needed by the denominations in their work.

IV

The agencies of leadership education are an important part of this presentation, for to develop a cooperative program is not enough. This program must be brought to the working force in the local church or school and at the same time this force must be enlisted in the training enterprise.

As has been indicated, at the beginning of the period covered by this statement the major reliance for training was the local church class. Throughout the years this has continued to be the back-bone of the program. The committee has given much thought to making the curriculum usable in such local situations. Since the local church class is the responsibility of the denomination, the major attention of the cooperative administration has been given to interdenominational work of some sort.

In 1924, the International Council listed three adult training schools, one at Conference Point, one at Geneva Point, and one at Geneva Glen. These schools served a useful purpose for many years but were finally given up as denominational and state council schools began to grow and compete for faculty and students. The time came when the Council had other work to do which seemed more important in view of the fact that other agencies were in this same field.

One of the important contributions made by these schools was the initiation of the laboratory school at Conference Point, Lake Geneva, in 1927. Students in the primary and junior department courses were required to do practice teaching in the laboratory school. The initial experiment fully vindicated the value of the laboratory school as an integral part of the training experience. Some are under the impression that this form of training had been used in some

denominational schools before this time, but this work of the Council had a wide effect upon the development of the laboratory school as a means for training of teachers, especially for those working with children. Such laboratory experience is a regular part of many denominational and interdenominational schools at present, and special laboratory schools for certain groups have been set up apart from a general training program. Some attempts at using the idea in connection with community training programs have been made. The Committee on Leadership Education, in cooperation with the Committee on Religious Education of Children, issued *The Laboratory School Manual* in 1944.

Much thought has been given to training by correspondence. The development and administration of correspondence courses has been left entirely to the denominations. Several of the denominations have made effective use of this means of training. The large amount of staff time and resource materials required, however, make correspondence work prohibitive for the smaller denominations. How to make the possible benefits generally available and to handle the work as it should be cared for remains another of the unsolved problems.

The period under review began with another agency of long standing, the community training school. This has undergone many changes during the years but still remains the main agency for conducting interdenominational leadership education. The number of such schools has varied from time to time. At present the number is increasing. Some of these schools record long years of service; in other cases a school flourishes for only a brief period.

The development of denominational summer schools and denominational community schools or classes along with the increasing use of leadership training courses in summer conferences and camps, has been another characteristic of this period. From time to time, the committee has studied the

distribution of these schools in an attempt to work out some plan to serve unserved groups; it has not yet been possible to make progress in this direction.

While there are some unnamed agencies which have been used during this period, the foregoing constitute the major ones.

V

Leadership education growth during this period has its own significance. The most tangible measure of the use and value of a program of this nature is that afforded by statistical reports in terms of credits earned.

For the year ending in August, 1928, reports show a total of 175,435 credits in the leadership curriculum awarded in the United States and Canada. A considerable portion of this total, as one would expect, was awarded through the denominations. For the next two years there was an increase in the total number of credits awarded so that in the year 1929-30 the total number was 191,830. During this time there was also a steady increase in the number of interdenominational schools and classes.

After this year there is a decrease in the number of credits reported both by the denominations and by the Council. To some this decrease has seemed to go along with an increasing emphasis on the value of so-called non-formal approaches to training. One finds during the years an increase in this emphasis and a dissatisfaction with training that often did not seem to be definitely related to the work which the teacher had to do.

Several years after the introduction of the New Standard Curriculum there came, in 1940-41, a definite increase in credits earned, the figure rising to 189,912. Doubtless the introduction of the First Series courses accounts, in part, for this increase.

After this year and all during the war years there were decreases in the number of schools and of credits issued by

the Council and by the denominations. However, the decrease ended with the year 1943-44. Since that year and continuing to the present, there has been a steady increase in schools held and credits awarded both denominationally and interdenominationally.

VI

During the years under review, there have been significant problems to face in this field.

When the period began, for example, the standard course or curriculum offered very little choice of units or courses; with the exception that the pupil had a choice of specialization areas, the whole course was prescribed. It was not very long, however, before pressure from one direction or the other led to the addition of this course or that which had been found interesting under the leadership of an enthusiast in some local situation. Thus the variety of offerings and their number began to grow and election to suit interests and needs was the order of the day. But this soon went to such lengths that it seemed that any course might be included. The inevitable back-swing came and the offerings were cut to a very large degree. Then came another movement, and the curriculum was again enlarged and Certificates of Progress were granted without any very serious demand that some studies be considered essential or basic. The meeting of the Committee on Leadership Education in 1946 again began to ask if there should not be a certain central group of courses listed for special emphasis; these courses are now listed in a leaflet entitled *Begin with These*. One can readily see in reviewing the records the parallel between these shifts of emphasis and educational points of view in the churches and those in general education.

The question as to what constitutes a leadership course has been discussed. Is the study of the Old Testament, for example, a part of the general curriculum of Christian edu-

cation so that such knowledge could be assumed, or is it a leadership course? Here again the judgment of the committee has varied from time to time, leading to the inclusion of such a course at one time and its later exclusion.

Still another persistent problem has had to do with the accrediting of instructors and schools. The committee has felt that in order to help insure that the work done and recognized should be of as high a standard as possible it must be accredited in some fashion. In the beginning, this was sought through examinations set and graded by a central office. This procedure was rightly criticized as being mechanical and limiting the work which a good teacher might undertake. While examinations were used for a time in connection with the early Standard Course, they were never satisfactory. The next step was to set quite rigid standards for the accreditation of the instructor through the medium of required course plans. In the beginning, the instructor was required to file elaborate plans, complete in advance of teaching, with the accrediting authority. Gradually changes have been made in these requirements for accreditation so as to make the process simpler and fairer to the instructor. In recent years there has been a pre-teaching plan on which teaching the course on a credit basis is authorized; this, with the first plan, becomes the basis on which an instructor may be accredited for teaching for a three-year period. The previous requirements have been further eased by giving approval for a group of courses in the same field on the basis of professional standing. These changes have made the problem of accreditation much easier and have tended to lessen objections because of much maligned red tape. Thus it will be seen that holding to high standards has been very important in the committee's thinking. To this end, much help has been given to instructors at every possible point.

Still another movement to bring the responsibility for the leadership program closer to the local situation has been

the plan whereby certain councils have been authorized to serve as accrediting agencies for the International Council. This has helped greatly in many situations to secure very helpful cooperation from persons on the ground and to increase the effectiveness of the whole procedure. A further move in this direction has been in accrediting the board of the community schools which have met certain requirements for supervision and continuity. These boards then become local accrediting agents for the Council. Naturally they can take into account many factors which would be unknown to the Council office and can work directly and personally with instructors to secure the wisest preparation and conducting of classes.

One of the most persistent questions faced during these years is that of the relationship of formal to informal training. Essentially the attention of the committee has been centered on that which is called formal training. This implies classes and standards and some use of textbooks or the like. Some say that this sort of program is barren, that it is material-centered, that it does not deal with the vital questions which a worker has to face, that it runs contrary to progressive education. It has often appeared, in discussion, that there is no possible ground of agreement between the advocates of these two ideas. Nevertheless, something of common ground is being discovered. The Standard Curriculum has moved away from the old rigidity of a demanded text to be covered and has included many of the values of informal procedure. There is a growing desire to raise the level of informal procedures so that those who participate find practical help which they can translate into their own church work.

The problem is partly one of the ways in which different departments and committees in denominations and councils may work together. The department of children's work, for example, spends much more time in working with leaders of

children than it does in working with children themselves. Essentially, it exercises a leadership education function. How then, shall the departments of children's work and of leadership education be so related that they supplement each other rather than duplicate or compete with each other? It may well be that when this problem of department relationship is satisfactorily solved, the problem of relating informal and formal training will be well on the way to solution.

Another problem has been that of trying to get college and seminary students equipped for conducting leadership education in the local church. Approaches have been made to both college and seminary groups, but no common plan of approach to the problem has yet been worked out. However, many colleges are coming to recognize that they have some responsibility for preparing their students to take positions of leadership in their churches, and the seminaries are giving more attention to preparing their students to train lay people in their pastorates. In 1947, the Joint Committee on Education for Lay and Professional Christian Service was established to deal with this problem. This is a committee consisting of five representatives each from the American Association of Theological Schools, the National Protestant Council of Higher Education, and the International Council of Religious Education.

How to help pastors and church workers to translate that vague feeling of dissatisfaction with what is being done into a definite sense that a training program is needed, is still an unsolved problem on which the future of the work of leadership education largely rests. That there is a sense of need for better leadership on the part of churches and for more skill on the part of workers is well known to any one who knows churches and workers. But, to get them to believe that that which they need can be gained if they are willing to work for it—that is a more difficult matter.

The solution of these problems will be greatly aided, it is expected, by the section of the report of the Committee on the Study of Christian Education in 1946 on *Leadership.* Another development looking towards strengthening leadership for the teaching work of the church is the series of National Workshops for Directors of Religious Education held in 1946, 1947, and 1948. Also, a National Leadership Education Evaluation Conference was held in 1947 which made significant plans for new developments in leadership education curriculum.

An asset of great value in this work is the increasing cooperation between the Council and the denominations. Too much cannot be said for the denominational and the Council directors who have worked together during the years, not always agreeing but always willing to seek a way for cooperation in doing a task which had to be done by all together. The acceptance of common standards, the full interchange of credits, the recognition of accreditation of instructors—these are some of the great gains over the years which have made the leadership training program an excellent illustration of what can be done cooperatively. While the problems are not all solved, the cooperative movement in this field has demonstrated for others the values of togetherness in guiding Christian leaders in their work.

IX

VACATION AND WEEKDAY RELIGIOUS EDUCATION

> The urge of all things to work together turned its power upon the emerging weekday and vacation school, for these draw their life from the community itself, and who among us can hope to touch *this* single-handed?

As early as the first quarter of the present century the religious education movement in America began to expand beyond the sessions of the Sunday school. This expansion was in two directions—into the summer vacation period when the children were out of school and into the weekdays in relation to the public school program.

During the summers the children were idle, and few attempts were made to organize their interests and activities in constructive ways, especially in the underprivileged areas of the larger cities. This unorganized leisure gave rise to numerous social problems, including juvenile delinquency. Before the days of summer sessions in colleges, universities, and seminaries, older students were also unoccupied. It was natural, therefore, that the church should see in the vacation period a responsibility to render a service to children subject to the disintegrating influence of unorganized leisure and at the same time see a potential resource in students whose gifts of leadership and training were not pre-empted by academic duties. Like the Sunday school of Robert Raikes among the underprivileged children of Gloucester, England, the earliest motive of vacation religious education was to a considerable extent philanthropic. Not so in the case of

weekday extension in which case the motive from the beginning was primarily educational. The weekday movement was an intentional attempt to extend the range of the church's educational opportunities and to relate religious education to the total education of the child.

As time has demonstrated, both of these ventures into new fields had great educational possibilities, the full implications of which have only recently become apparent. Though both the daily vacation Bible school and the weekday church school antedated the International Council of Religious Education, they have during the quarter of a century now ending become among the most important phases of the Council's work.

These closely related movements have exhibited four fundamental incentives: need for more time, the reaching of the unreached, the need of bringing religious education into functional relation with the public school, and the need for cooperation with other community agencies that in one way or another are concerned with child welfare.

I

Vacation church schools began spontaneously in different states and in different denominations, according to existing records. A vacation school was held in Hopedale, Illinois, in 1894. It was held for four weeks, five days a week, with forty enrolled in four divisions, including normal training given to the senior division, in May and June.

About 1900, Rev. Howard R. Vaughn, a Congregational minister in Elk Mound, Wisconsin, started a vacation religious day school. In 1920, Mrs. Hazel S. Stafford wrote a book concerning this school. She had been a teacher in it for ten years. She states that there were scores of successful schools held.

However, the school that started the organized movement was held in New York City in 1901 by Dr. Robert G.

Boville, the executive secretary of the New York City Baptist Mission Society. In 1905 the movement was organized as a commission of the federation of churches. In 1907 a national committee was formed, and the movement extended to Philadelphia, Chicago, Boston, and other cities. In 1910 the Home Mission Board of the Presbyterian Church, U.S.A., was first among the denominations to incorporate the movement as a part of its program. In 1911 the national committee was incorporated as the Daily Vacation Bible School Association. In 1912 the movement was extended to Canada. In 1915 the American Baptist Publication Society adopted the movement. In 1916 and 1917 Dr. Boville carried the movement to China and Japan. In view of its international extension the name of the association was changed and that body was incorporated as the International Association of Daily Vacation Bible Schools. In 1920 official representatives of the denominations were elected to the Board of Directors in recognition of the fact that these schools were a responsibility of the denominations.

The International Association contributed very much to the growth of the vacation Bible school in this continent and throughout the world. It gave many able laymen an avenue for expressing their Christian idealism through service to children. It fostered a zeal for extension of the program to new areas. In its annual offerings from the children to establish and help such schools throughout the world, it made the missionary motive a part of the happy experience of each child's home school. The association popularized the movement during the years when it was centered largely in unreached children. And then, when the idea of the vacation school became a part of the ongoing work of the churches, it joined itself to the educational agency of the churches.

In 1923 the International Association of Daily Vacation Bible Schools became an auxiliary of the International

Council, with the Council assuming responsibility for promotion, while the offices of the association remained in New York. In 1925 its work was incorporated into the structure and program of the Council in a Department of Vacation and Weekday Church Schools, though the association retained its board organization with offices in New York and financed the work of the department. In 1926 an advisory section of daily vacation church schools came into being. In 1938 the International Association of Daily Vacation Bible Schools became more closely affiliated with the Council and its funds were incorporated into the Council's budget. During all of this time Russell Colgate gave unstinted interest and generous financial support to the movement as its president, supported by an able board of laymen and professional religious educators in New York. The association, though its program is now part and parcel of the work of the Department of Vacation Religious Education of the Council, retains its New York State charter, holds annual meetings, elects officers, receives reports, and does other business.

The early development of the daily vacation school movement was slow and tentative. In 1928 Thomas H. Evans, who served as the first director of the department from 1925 to 1928, reported that less than ten per cent of the churches had adopted it, with 3,595 schools in fourteen denominations. The movement was handicapped by a lack of understanding of its objectives, uncorrelated and unmotivated handwork, the absence of suitable textbooks, and untrained teachers. The creation of a Standing Committee on Vacation and Weekday Church Schools united the distinct but closely related vacation and weekday movements and worked out standards, texts, guidance material, and promotional literature.

In 1929, Myron C. Settle, who served as director of the department from 1928 to 1931, reported 7,467 vacation schools, conducted by thirty-eight denominations of which

three bodies were in Canada. The sense of need for standards and trained leadership deepened, a unit on vacation schools was introduced into the leadership training program, and an International Standard for Church Schools led to the revision of the earlier Standard for Vacation Schools to bring them into coordinate relation with the total educational program of the Council.

The Toronto convention in 1930 gave a new impetus to the vacation church school, as it did to the weekday movement. The number of schools rose in 1930 to 8,857, with an enrollment of 790,948. The growth of the weekday movement had stimulated the vacation movement. There had been a steady growth in the direction of inter-church vacation church schools. The larger denominations had adopted them as an integral part of their programs, with directors in numerous instances giving promotion and supervision. Vacation schools continued to hold short sessions, sixty-four per cent for two weeks, eighteen per cent for three weeks, thirteen per cent for four weeks, and four per cent for more than four weeks, with a tendency to hold them intermittently on alternate years.

Increasingly, guidance of the vacation church school movement was being integrated with the total educational program of the Council. In addition to a single Department of Vacation and Weekday Church Schools, a Special Committee on Vacation and Weekday Church Schools was created in 1931 to give guidance to the movement, with denominational and educational leaders as members. In 1932, Paul D. Eddy, director from 1931 to 1937, announced four basic assumptions: that the program of the International Association of Daily Vacation Bible Schools is identical with that of the Department of Vacation and Weekday Church Schools of the Council; that programs, plans, and policies must be evolved through cooperative thinking and common agreement; that the vacation school is distinctive

in its nature and function; and that at the same time it is an integral part of the total program of the church. Conferences with denominational representatives and publishers resulted in the cooperative creation of curriculum materials to displace the unrelated courses of study prepared by individual denominations. The needs of the vacation schools were taken into account along with leadership training, standards, records, and reports.

The year 1933 marked a new development of the movement in home missionary extension. Experiments were begun among the children of soft coal miners of western Pennsylvania, the mountains of North Carolina, the congested area of the lower East Side of New York City, and in the Deering Hills of New Hampshire. This productive experiment was later to be extended to include the Northern Peninsula of Michigan, rural New Hampshire, the Hocking Valley of Ohio, the mountains of Tennessee and Kentucky, migrant centers, and underprivileged sections of West Virginia, Missouri, Illinois, New Jersey, and Vermont. These efforts were accompanied by missionary activity in foreign lands and a program for world friendship. A joint committee of the Home Missions Council and of the department was created to reach unreached areas. By 1936 the potential possibilities of the vacation church school for reaching the unreached became apparent.

Further integration of the vacation church school was achieved by bringing its work into functional relation to the age-group committees of the Council, first with the Committee on Religious Education of Children, then with the Committee on Religious Education of Youth, and finally with the Committee on Religious Education of Adults, particularly in the creation of curricular materials. The Deering Community Center became a training institute and demonstration school.

Upon Mr. Eddy's resignation to accept the presidency

of Adelphi College, W. Dyer Blair became director in 1937. By action in that year by the two bodies, the International Association of Daily Vacation Bible Schools and the International Council worked more closely together, and Mr. Blair established headquarters in the offices of the Council in New York City. It is a significant indication of a new direction of the vacation and weekday movement that Mr. Blair was also made Director of the Department of Community Relations, since these two phases of the Council's program were most nearly related to other community agencies. This merger also made possible a more complete integration of vacation and weekday schools with the age-group committees and the Committees on Leadership Education and Church School Administration as well as the promotional agencies of the Council. The way was opened to develop the short-term sessions and more or less loosely organized handwork of the earlier period into a program of genuinely educational enterprises with wide community outreaches toward the public school and the social agencies in a cooperatively planned community program. The way was also opened for texts and guidance material for rural sections and underprivileged communities.

At the same time that the educational quality of the vacation schools improved, their range was also extended. At first designed for children, by 1939 they began to include junior and senior high school young people and adult and parents' classes. A number of standard courses cooperatively worked out were available. For the same reason the vacation and weekday programs tended to be integrated not only with each other, but with the Sunday church school as different phases of the total educational program for children, young people, and adults.

When, because of ill health, Mr. Blair found it necessary to relinquish his leadership, the department was divided into two—the Department of Vacation Religious Education with

Mary Alice Jones as director and Ruth Elizabeth Murphy as associate director and the Department of Weekday Religious Education with Erwin L. Shaver as director. The Special Committee on Community Relations, which had been created some time before, recommended that, since community relations affected every phase of the Council's work, this interest be absorbed by the Commission on Educational Program. This action was taken.

With the war, the vacation church school passed into a new and significant phase. While maintaining its regular program, its major emphasis became that of meeting the needs of children, young people, and adults in defense areas. Here it proved a very efficient agency of the church in cooperation with the Christian Commission on Camp and Defense Communities through its Division of Religious Education. The Federal Council, the Home Missions Council, The United Council of Church Women, and the International Council made up this Commission. In 1943 more than 3,000,000 pupils in over 70,000 schools were reached. Several local councils of churches and religious education felt that their most effective work under wartime conditions was done through the vacation church schools. Wartime community service served to sharpen an emphasis that, as earlier pointed out, had been growing—the awakening of the churches to see the great possibilities in cooperating with other agencies in planning a total summer program for boys and girls in the local community.

When Mary Alice Jones left the International Council staff in 1945, Ruth Elizabeth Murphy became Director of Vacation Religious Education and Service in Emergency Areas.

This service to needy areas through the vacation church school has been of such a unique character in religious education that two sample instances would be a fitting part of this record.

In a city in Southern California where apartment houses surrounded four of the largest churches, the Y.M.C.A. suggested that all work together on a complete summer program. The association offered to conduct the afternoon and evening programs, if the churches would take the mornings. Two of the churches had the vacation church school in July, and the other two had it in August. This proved so successful that it has continued for a number of years.

A large town in Michigan saw the difficulties which the boys and girls were getting into during vacation. The town had organized a Community Social Planning Council, made up of most of the agencies in the town. When planning for the summer they turned to the church directors of religious education present and asked, "What kind of a summer program can your churches offer?" The directors told of the vacation church school program, but added that only a few churches had them and they had not reached many children. "Could you put on a good vacation church school if you united and the whole town supported you?" was the next question. With such a challenge, the directors of religious education went to the county council of churches to see what the others thought. The churches accepted the challenge. The Catholics and Jews said that they would take care of their own people. Seven of the eleven vacation church schools had ministers for principals. The radio stations and newspapers offered time, space, and cooperation. Men's service clubs, women's clubs, and the Parent-Teachers' Association helped to raise the budget. The churches had complete charge of the four weeks' program, which reached 1,137 children. The program has continued for several years.

II

The beginning of weekday religious education, as in the case of vacation religious education, antedated the Interna-

tional Council. The earliest ventures in relating religious education to the public school appeared in 1911 in North Dakota under the leadership of Vernon P. Squires and in Colorado under the leadership of D. D. Forward. The plan in both instances consisted in granting high school credit on the basis of approved syllabi or courses. The movement has served to call attention to a new area of relationships and of educational opportunity on the part of both the church and the public school.

Weekday religious education as it is known today had its beginning in Gary, Indiana, in 1913. Superintendent William Wirt was deeply convinced of the unity of the educational process. In this new industrial city he organized the public schools on a basis to include work, study, and play in such a manner as to comprehend the child's entire day, with a rotating use of the school plant. He also believed that religious education is an important factor in normal child development. In accordance with these convictions, Superintendent Wirt readily responded to overtures made by the ministers of the Gary churches, offering to release pupils for religious instruction. A number of the churches accepted this offer and, with the help of their denominational boards, began schools of religion in 1914. At first these schools were conducted by the several denominations, but in 1918 five Protestant denominations united to form a Community Board of Education and to create a community system of weekday church schools. In spite of the inadequacy of teaching conditions and curricular materials, the schools under the leadership of Mary Elizabeth Abernethy were successful from the beginning and elicited the hearty commendation of Superintendent Wirt. By 1922, the Gary system had grown from three schools with a principal and three teachers and an enrollment of 800 to eight schools with a principal and six teachers and an enrollment of 3,100.

The Gary plan caught the imagination of the churches.

The movement spread rapidly to other centers—Van Wert, Ohio; Batavia, Illinois; Toledo, Ohio; Rochester, New York; Oak Park, Illinois; New York City; and Covington, Kentucky—where the Gary plan with various adaptations proved its essential features practicable under differing conditions.

In view of the rapid extension of weekday religious education, its possibilities in the American educational scene, and the legal and practical problems involved, the Religious Education Association decided to devote its 1922 convention to a critical appraisal of the movement. This proved to be one of the largest and most significant conventions in the history of the association. To provide a factual basis for the discussions, a survey of the movement, financed by the Committee on Social and Religious Surveys, was undertaken by the Survey Committee of the association, under the direction of Erwin L. Shaver, then of Hendrix College.

The survey showed that, after a period of relatively slow growth, by 1919 there were fifty-seven schools, and that thereafter there had been a rapid increase, with 324 schools in twenty-eight states reporting in 1922, with the heaviest concentration in the North Central states. The surveyor estimated that approximately 50,000 pupils were enrolled. The schools followed five types: the denominational or individual church, the denominational-cooperating, the neighborhood or city system, the pure community, and miscellaneous schools.

At the conclusion of eight sessions devoted to discussions of the survey and specific problems presented by special papers, a Committee on Findings embodied the consensus of the convention. The committee found in the weekday movement a challenge to an achievement that traditional religious education through the Sunday school had failed to attain as well as a profound faith that the challenge would be met. It affirmed as the aim of the weekday church

school not mere instruction in dogmatic or ecclesiastical content but more adequate living of children in society. It concluded that the curriculum should be built around the experiences of children in daily social life. It held that organization should be kept flexible and experimental. It insisted upon adequate supervision under trained leadership. It affirmed that while there should be the most sympathetic cooperation of church and state, religious instruction and training should be given by the home, the church, and private schools, and not by the public school or in official connection therewith. It favored an approximation to the project method and stressed the necessity of professionally trained teachers. The findings concluded with the statement that

> Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. . . . The weekday religious school seems to give hope of realizing for a modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development. If the weekday school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and is embodied in these findings, we shall find it a most significant agency of religious education.

As was to be expected, the International Council, from the beginning, took an active interest in this new experiment in religious education. The 1924 yearbook devoted sixteen pages to detailed information regarding the history, organization, aims, schedule, equipment, teachers, finance, statistics, and curriculum of weekday religious education, and descriptions of the schools at Gary, Indiana; Malden, Massachusetts; Grand Rapids, Michigan; Chattanooga, Tennessee; Jenkintown, Pennsylvania; Dayton, Ohio; Ba-

tavia, Illinois; together with a suggested platform for general use and a listing of promotional agencies.

In 1927 the Department of Vacation Church Schools became the Department of Vacation and Weekday Church Schools with Thomas S. Evans as director. The first official report in 1928 on incomplete returns showed weekday schools in 510 communities in thirty-seven states. A Standing Committee on Vacation and Weekday Work, with Russell Colgate as chairman, was set up to serve this field and to enlist the interest of business and professional leaders in local communities. A new weekday standard was put into use. The interrelatedness of weekday religious education with the total educational program was being thought through in terms of a comprehensive total program in relation to the age-group committees. A considerable number of the major denominations had by then established special departments to supervise and promote weekday work. For the purposes of mutual stimulation and exchange of experience an Annual Conference of Weekday Workers was inaugurated. A national conference of Jewish, Protestant, and Catholic leaders in the weekday field had led to understanding and a spirit of cooperation. A favorable court decision in the White Plains, New York, case set an important precedent in the legal aspects of the weekday problem.

By 1929 the legal aspects of weekday religious education in relation to the public school had come prominently into view. The legal problem centered around three issues: the release of pupils on public school time, the use of public school buildings, and the granting of school credit for religious education. In the 1929 report the director summarized the recent court decisions as: (1) recognizing that ours is a religious nation; (2) recognizing the right of the parent to guide the destiny and to cultivate the mind of his child; (3) affirming that it is not a violation of the princi-

ple of the separation of church and state to grant released time on the parents' request; (4) regarding it as probable that the use of public school buildings is illegal unless under express state provision; (5) regarding credit for religious education as illegal except under express state provision. A study by Jackson and Malmberg showed that released time was specifically permitted in four states, permitted by the state department of education in two states, permitted by the attorney general's opinion in one state, permitted by usage without statute, decision, or opinion in twenty-three states, and prohibited because of attorney generals' opinion in five states.

By now the weekday movement was entering upon its third stage—a period of self-criticism and evaluation following upon its initial stages in Gary and a period of rapid expansion, particularly in the Middle West, and of widespread popularity. The experimental stage had served to sharpen the major problems faced by communities undertaking weekday work. These problems, as listed by the director, were financial support; parental indifference; educational respectability; difference of opinion regarding a Bible-centered or a life-centered curriculum; cooperation with the public school involving schedule difficulties and occasional hostility; cooperation between Protestants, Jews, and Catholics; centralization; supervision; trained leadership; and the universalizing of released time.

In the meantime, the character education movement in the public schools had gained great vogue. What should be the attitude of weekday workers toward this movement? Should they oppose it as likely to displace religious instruction on released time or as an ally complementing the work of religious education? It would seem a true insight that the weekday movement has chosen the latter alternative, while recognizing that religion has something to contribute to the development of personality that character education

as usually understood cannot offer. As the superintendent of one metropolitan school system once said to his Commission on Character Education, "Character education will not be wholly effective until it in one way or another takes religion into account."

In 1929 the Educational Commission authorized the Special Committee on Vacation and Weekday Schools to study the problems and needs of these schools and to make recommendations for their promotion as integral parts of the educational work of the church school, with the understanding that all recommendations regarding standards should clear through the Committee on Church School Administration and those concerning program through the age-group and other relevant committees. This action brought to a close the earlier uncertainty concerning the standing and function of the department and integrated it functionally with the other phases of the Council's work.

After a period of confusion it was now possible specifically to define what is meant by a weekday church school in terms of ten criteria: it is a church school under the direction of a local church or churches through a community council of religious education; it is to be differentiated from the vacation church school, leadership school, high-school Bible-for-credit courses, pastor's classes, recreation clubs, and weekday classes in the expanded Sunday sessions; it is financed by the churches with community aid; it meets in church buildings or buildings rented or owned by the weekday boards; it is carried on by a specially appointed board or council; it has no organic relation with the public school, but operates under the permission of the school board; it is conducted on released or dismissed time; it holds its sessions on public school days; it receives children from the public school only on request of parents; it is not compulsory.

By 1930 the movement was seventeen years old. It

had spread to most of the states. However, no systematic, continuous, and adequate supervision was being given by either denominations or state councils, although a number of city councils had done so. Many communities were carrying on the schools with non-professional leadership. There appeared a tendency to reduce costs. Some skepticism on the part of the public school authorities had arisen. The time had come for another survey of weekday religious education. Such a survey was undertaken by the Federal Bureau of Education, under the direction of Mary Dabney Davis in 1933. The Bureau of Research of the Council made a study of the status of weekday church schools. Several universities sponsored doctoral investigations of special phases of the movement. The Weekday Church School Advisory Section undertook a study of weekday curricula in relation to the curricula of public schools. A new interest was being shown by public school authorities.

Paul D. Eddy succeeded Mr. Settle as director of the department in 1931. In 1934 a new and significant experiment was undertaken in the inauguration of the Ohio State and National Commission in which the International Council, the Ohio Council, and the Ohio Superintendent of Schools cooperated in a study of weekday religious education in Ohio. The result of their study and the national survey brought to light the weaknesses and possibilities of the movement and opened a new era in its history. They brought into new relief the problem of the relation of church and state in education. The National Protestant Laymen's Commission gave fresh impetus to the promotion of the movement. The Ohio commission led to a most significant development in the direction of the coordination of the church with community agencies of social welfare, education, and civic improvement. The inauguration of a national weekday seminar served to unify thinking and planning for the movement.

During the directorship of Mr. Blair the new interest in the relation of church and state in education led to the holding of two important conferences of religious and public school educators—one at Pawling, New York, in May of 1939, and the other at Plenty Wood Farm near Chicago, in November. In April of 1940 a conference of some fifty or sixty leaders of different phases of the Council's work met in Chicago to consider how religion could be made an integral part of the total education of children and youth, following the strong recommendation of the White House Conference on Children in a Democracy that a way be found to make the resources of religion available in the education of children and young people.

In 1942 the Department of Weekday Religious Education was set up independently of the Department of Vacation Church Schools, with Erwin L. Shaver as director. The old problems of standards, trained leaders, and suitable curricular materials still haunted the department, though considerable progress had been made in cooperatively produced courses of study. The problem now was not so much to promote the movement, which was spreading on the impulse of a new interest on the part of churchmen and public school leaders, but to give it sound educational direction. The director was able to report definite signs of progress. More than 1,000 schools were operating, with a million pupils enrolled. A new educational consciousness was leading to definite standards and a reconstruction of local programs. A new *Curriculum Guide* was under way, and new cooperative courses were in preparation. The movement for weekday religious education on released time was becoming definitely established as a part of the churches' Christian education program. There was evidence that for the most part the American people were now committed to this plan of cooperation between school and church for the religious education of their children. The

problem no longer was one of promoting the movement but of giving real guidance. The movement was receiving widespread and favorable publicity in the religious and secular press. During 1944 a quarter of a million new pupils were enrolled and schools had been established in some 500 additional communities.

Early in 1948 programs were being conducted in 3,000 communities in 46 states, with an enrollment of well over 2,000,000 children. Twenty-one of the 38 cities in America of over a quarter of a million population then had weekday religious education. One of the most significant features of the developing movement is that 25 per cent of the weekday enrollment, on the average, includes those who are reached in no other way by religious education. The interdenominational type of program is becoming the dominant Protestant pattern. Inter-faith cooperation and organization are increasing. In spite of the persistent problems of scarcity of adequate courses and of competent teachers, the weekday movement seems to present one of the greatest opportunities and challenges to Protestantism as it faces unitedly its educational task.

As this history goes to press, the movement for weekday religious education has met with legal opposition. A mother, objecting to the program in Champaign, Illinois, where classes had met in the public school rooms, carried her case to the United States Supreme Court. On March 8, 1948, this Court, by an eight to one vote, declared the Champaign plan unconstitutional.

Four of the eight justices, however, were unwilling to ban all weekday religious education programs held on released time. They declared in two separate and limiting opinions that some of them, like that in Champaign, "could not withstand the test of the Constitution; others may be found unexceptionable." Their opinions, added to that of

the dissenting justice, give a majority vote against the invalidation of the released-time principle. It is evident also that only as additional test cases involving various programs "differing in aspects which may be constitutionally crucial" are brought before the Court, will the "combination of factors which may establish a valid 'released time' program" be definitely established.

It does seem clear, from this decision, that public school buildings and machinery can no longer be used to aid the weekday religious education program. It must henceforth stand on its own feet. This view accords with the advice given by the International Council, both in its literature and in its field counselling. What may seem to have been a blow to the movement will, it is believed, prove in the years to come to have been a "blessing in disguise."

X

FIELD WORK AND CONVENTIONS

> This divine demand for togetherness moved out across the land from the lonely farmhouse to the crowded city dweller knowing full well that only the funded resources of Protestantism could serve them all.

In many respects one of the most important, and at the same time difficult, phases of the Council's work has been that of field promotion. Viewed broadly, in the light of their historical development, it may be said that the major functions of the Council in serving its member agencies have fallen under two heads. One has been the creative task of developing an educational program—a philosophy of Christian education, curricula, techniques, standards, and a suitable organizational structure through which the cooperating Protestant churches could achieve their common ends. The other has been making the educational program available to, and effective in, the local churches and communities where the educational program comes into operative contact with children, young people, and adults.

It is obvious that no matter how excellent the educational program may be in its underlying philosophy, its content, and its method, if it is not brought into effective use in the churches it remains quite futile. Notwithstanding this obvious fact, from the first there has been, and is now, a wide gap between the educational program of the Council and its constituent groups and the educational practice of the great mass of Protestant churches. Of this, as is pointed out in Chapter XII, the Council became increasingly aware

and has sought with deep concern to take measures to bridge this gap. The bringing of program and churches together in effective relations is the task of field work.

In this connection it should be pointed out that when the International Council came into being it inherited from the International Sunday School Association a strong emphasis upon field work, on the one hand, and from the Sunday School Council of Evangelical Denominations a strong emphasis upon educational program, on the other. As the history of the Council shows, its heritage from the Sunday School Council, due to a number of causes, was the first to be developed. Only in its later history has the Council been able to carry forward its heritage from the International Association in an emphasis upon field work commensurable with its earlier emphasis upon educational program. Only as these two elements are integrated as inseparable phases of a total process can there be an effective educational program for the cooperating Protestant churches.

I

As suggested above, the International Sunday School Association had placed its primary emphasis upon field administration. In 1918 W. C. Pearce was elected Superintendent of the Field Department, with E. W. Halpenny and A. M. Locker as assistants. The responsibility of the department, as interpreted by its superintendent, was to organize the states and provinces and the mission fields in Mexico, Central America, Canal Zone, Cuba, Puerto Rico, Hawaiian Islands, and work among the Negroes, and to organize and promote community training schools and Association Officer Training Conferences in states and provinces. The Sunday School Council had no field force, and at this time the denominational leadership in the field was only in its beginning. The field program of the Association was regarded as the channel by which an educational program

could be distributed to the field in an effort to reach every local school. In addition to general organization, divisional organizations were worked out for children's, young people's, adult, and administrative work. A six-point standard was worked out for state and provincial associations. On the basis of this standard forty-four states and provinces were reported as organized at the time of the merger, with Pennsylvania having the highest rating of 96.49, Virginia the lowest with 10.25, and an average for all of 44.2. Since 1920 Mr. Locker had been superintendent.

With the merger, Mr. Locker continued as superintendent. By 1925 it had become evident that there was need for a reorganization of the Field Department, a new state standard, and efficient commissions on education in states and provinces. A four-year survey of all schools was projected.

In 1928 Robert Davids became director of the department. He promoted summer schools and camps, enlarged the functions of the department to include placement for workers in religious education, and gave counseling service to state councils. He called attention to the fact that need was greatest in the southern states because of lack of cooperative work. In 1929 Mr. Russell Colgate contributed a fund for the permanent operation of a Department of Field Work.

In 1930 Walter D. Howell became director of the department, his services being loaned by the Board of Christian Education of the Presbyterian Church, U.S.A., for one year. Under his direction, attention was devoted to the establishment of vital and working relations between the International Council and its auxiliary councils and between these auxiliary councils and the denominations, and to the development of practical procedures of cooperation between denominational and interdenominational workers. Progress was made in the accrediting of state councils.

By the time that Harry C. Munro succeeded Mr. Howell as director of the department in 1930 on a part-time basis, the critical problems that were to trouble the Council during its entire history to date had begun to assume clear and definite form. The distance between the creative work done by the Council and its member groups and the practice of the churches forced the frank recognition of the undeniable fact that the educational program of the Council was not getting across to the churches. Moreover, the function of field work was not merely promotional; in its deepest aspects it, like administration, as pointed out in Chapter II, was educational. How could effective supervision by an administrative overhead be integrated with a creative indigenous program of religious education in the local church and community?

But fundamental as the educational problem was, that which presented the greatest and most persistent problem was the administrative one of how to secure an articulation of the cooperative work of the International Council with the work of state and provincial councils, on the one hand, and with the work of the denominations, on the other. In its creative work the Council had achieved a most effective cooperation of the participating denominations; but in the field most of the denominations were setting up and promoting their own national and local programs without adequate reference to the cooperative work of the state and provincial councils. This dual approach to the local church was intolerable in its resultant confusion and divided loyalties. To these persistent problems was added the temporary effect of the depression which through declining incomes had weakened the state and provincial councils.

To meet these problems the International Council staff was organized as a Board of Field Administration with the General Secretary as chairman and the Director as executive secretary. To supplement the work of this board, the Edu-

cational Commission appointed a Committee on Field Program.

As a measure for stimulating and standardizing state and provincial councils, the plan for the accrediting of state and provincial councils, which was begun three years earlier, was further revised. Twenty-five state councils had been accredited on the old basis. An annual survey of state councils was projected, it being proposed that extension or withdrawal of accreditation be based upon the findings of these annual surveys. Accreditation had been initiated by state secretaries in the hope of securing better denominational backing for and participation in the councils. Since this actually depended upon the denominational forces themselves being satisfied with the councils as set up, "programized," and administered, accreditation came to be based upon a report made by a committee composed primarily of denominational executives. Because the plan of annual accreditation proved to be unworkable, in 1932 the procedure was modified to continue accreditation until conditions demanded a particular survey. As a further aid, a manual on state and county work was prepared for the field. Also sections of Book Seven of the *Curriculum Guide* were published under the titles, *Manual for Local and County Councils of Religious Education, Manual for State Councils of Religious Education,* and *Manual for Field Supervisors.*

Thus far field work had been hampered by a lack of a well-considered philosophy. A preliminary statement of principles was presented to the Educational Commission in 1932:

> Denominational and interdenominational agencies of field supervision must be so integrated in objectives, policies, staff, and field activities that local churches and communities are not torn between divisive loyalties and confused by conflicting, competing, and overlapping field activities, but are enabled to face their responsibilities in an efficient and unified manner. Therefore, denominational and interdenominational field plans, policies, and activities for a state,

county, or other area should constitute *one* field program in the approach to the local church and community.

The plan to integrate field work through council organization in which denominations are represented had proved unsatisfactory. It was therefore proposed to unite the administrative officers in the field, particularly employed denominational and council staff members, into a single working unit, to survey the total task and resources of all concerned, and to allocate responsibility between denominations and interdenominational agencies.

II

In the meantime, a new attitude of cooperation was emerging. In the general social scene "rugged individualism" was giving place to intelligent social planning. Could rugged denominationalism give way to intelligently planned cooperation? The answer began to appear in a successful experiment in New Jersey in the merging of the religious education field personnel, and their financial support, of three denominations through the state council, and in the merger of the council of religious education and the council of churches in Connecticut. By 1934 such merger of agencies had spread to California, Illinois, Massachusetts, New York, and Nebraska. Ultimately it was to spread to many other states and cities throughout the nation.

In the interests of a broader field strategy, and particularly to deal with issues growing out of the merging or expansion of councils of religious education into councils which were all-inclusive in functions, consulting relationships with the field departments of the Federal Council and the Home Missions Council were established in 1934. This action was of great significance in that it opened the way for a comprehensive and statesmanlike field program. A joint commission of these bodies was appointed to study the issues involved in state council mergers and to develop common policies.

Executives of six interdenominational agencies held conferences in the interest of a broader and more carefully planned field policy. In 1934 an Association of Employed Council Officers was formed at Lake Geneva with seminars on their common problems. The association also sponsored simultaneously a school for the training of volunteer county officers. A quarterly bulletin was issued for the exchange of information. The former Committee on Religious Education in Town and Country was reconstituted as a subcommittee of the Committee on Field Program. In 1934 a special meeting of the International and National Executives' Advisory Section was held in which emphasis was placed upon four projected enterprises: a nation-wide movement to reach the unreached, the enlistment of laymen in field activities, the development of cooperative agencies in regions without councils of religious education, and a broader participation of cooperative national agencies in community and weekday movements.

Confusion, however, still continued on two fundamental issues: one, as to whether field work is primarily a responsibility of the denominations or of the community as the primary field unit; and the other, as to whether religious education is to be conceived as a specialized task or as an integral part of the entire church enterprise. The perennial problem of articulating and strengthening state councils still persisted. The depression accentuated the problem by stressing the survival psychology among some leaders in local churches and in denominational and inter-church agencies. There was still lacking an adequate philosophy of field work, resulting in superficial and stereotyped programs for the children, young people, and adults of the local churches and the neglect of the millions of unreached in the interstitial areas between the denominations. Denominations were for the most part planning their national programs with little awareness of accredited state councils. Financial

pressure was diverting the energies of state councils to problems of organization and finance at the cost of effective participation in determining the policies and program of the International Council.

Upon assuming his duties as General Secretary, Dr. Ross stimulated the movement toward working out an adequate philosophy of field work. The Committee on Basic Philosophy and Policy pointed to the development of an adequate field program as the major need of the Council. Out of the attempt of the Inter-Council Field Committee to clarify, integrate, and allocate responsibility for field activities grew plans for joint administration of field work with the Federal Council. Plans were under way looking toward the integration of the International and National Executives' Advisory Section, the State and Regional Executives' Section, and the City Executives' Section into one Field Advisory Section. In 1937 a new emphasis emerged in the refocusing of attention upon the community as the unit of field work, under the idea of "Building Together a Christian Community," with a bulletin by the Bureau of Research on *Know Your Community* as a guide for surveying the needs and resources of the local community. At the same time the perspective of the community emphasis was widened in an emphasis upon "Christ in the Life of the World."

III

By now it had become clear that the enlarged field program demanded more than the part-time attention of one staff member. Accordingly, Forrest L. Knapp became Director for part-time, with John B. Ketcham as Associate Director.

By 1938 the mergers of councils of religious education and church councils had spread to thirty states under various forms:

7—Fully merged

5—Councils of religious education expanded into church and religious education councils

3—Parallel councils with common employed staffs

6—States with councils of churches and religious education staffs only

3—*De novo* organizations after councils of religious education had ceased to function

6—States with councils of religious education only.

Many cities had church federations with departments of religious education.

The points of view from which the expanded department was proceeding were the democratic method in relationships; the coordination of field work with the several departments of the International Council, both as to age-groups and committees; the coordination of denominational field work with the field work of the International Council; and the coordination of the field work of the International Council with that of interdenominational agencies. Trends were noted in the direction of the increase of mergers, an increased recognition of the need for coordination of the field services rendered by national denominational boards and interdenominational agencies, and the growing stability and effectiveness of state and local interdenominational agencies.

The expansion of the Department of Field Work immediately made possible a larger direct service to the field forces. In 1939 personal service had been extended to 27 states and 5 denominations. By 1946 it had reached 43 states, 190 cities, and 3 provinces of Canada. The department cooperated with the Director of Community Relations in promoting cooperation between the churches and extra-church community agencies. The department caught up the earlier initial movement toward the use of lay field workers by planning a definite program for the selection and training of a lay field staff, thereby greatly extending its

services to churches and communities. Its outreach was further extended in the promotion of a program of Christian education in the life of the nation.

In 1939 Dr. Knapp became associate and later general secretary of the World's Sunday School Association. Mr. Ketcham carried on the work of the department as associate director until 1942 when he became director. The year 1940 marked the participation of the International Council in the newly established Inter-Council Field Department. Conferences were held with denominational educational staffs and with the educational commissions of state councils. The department cooperated in planning and holding regional conferences to train volunteer field workers. Cooperation was extended to the Committee on Religious Education of Children, the Committee on Religious Education of Youth, the Committee on Religious Education of Adults, and the Department of Vacation and Weekday Church Schools. Twenty-seven states were personally visited.

By 1940 the Inter-Council Field Department had clarified its functions and procedures, which were formulated as follows:

1. To aid in developing and strengthening co-operation among Christian forces in regions, states, cities, counties, and local communities, with a view to more effective service to the needs of the constituencies in these areas.

2. To serve as a channel through which the needs, experience, and impulses of the local community, the county, the city, and the state may be made known to the national denominational agencies.

3. To co-ordinate the major field enterprises of the national interdenominational agencies.

4. To assist in the promotion of interest and participation in those field enterprises of the parent bodies which have received the approval of the Department.

5. To aid each parent body in the development of its field program.

6. To plan joint field projects to meet unmet needs on behalf of all national agencies, such projects being for joint sponsorship of the parent bodies.

In 1935 the Department of Field Work of the Council worked with the Committee on Radio, especially in developing aids to city and state councils. Personal visits were made to thirty-five states. In 1935 particular attention was given to conferences with state and denominational executives in developing an understanding of the basic philosophy of cooperative field work. In 1942 the department cooperated with the United Christian Education Advance, particularly in holding 130 one-day conventions. The department also has cooperated with the Department of Public Relations in active promotion of Religious Education Week, National Family Week, and Youth Week.

Increasingly the work of the Council's department was carried on as an integral part of the Inter-Council Field Department. In 1942 several projects were carried on as a part of the joint program: conferences with seminary students on "Cooperative Protestant Christianity"; area conferences with staffs of state and city councils; an annual week of fellowship of the Association of Council Secretaries at Lake Geneva; the preparation of a *Plan Book* on organization and service of each of the interdenominational agencies; and counseling with state and city councils. In 1943 the director made personal visits to forty-three states.

In 1943 the war brought a new emphasis into the work of the Field Department. The total field force was deployed to assist churches in camp and defense communities in cooperation with the Commission for Camp and Defense Communities. In all, 180 persons were participating in the activities of the field.

In 1946 plans were under way for the creation of an ecumenical fellowship. A bulletin on Christian education as one of the cooperative series of the Inter-Council Field De-

partment was being prepared. The department recommended the subsidization of some of the state councils under carefully defined conditions.

In 1948 the department was able to report on the status of cooperative organizations in state and city councils that:

35 states had inclusive councils of churches
1 state had a Sunday school association
1 state had both a council of churches and a council of religious education
2 states had home missions councils or conferences
2 states had only councils of church women
1 state had a Rural Life Conference
1 state had a Council of Churches and Social Agencies
6 states were in process of organization.

A significant development in recent years was the establishment in 1947 of the Southeastern Inter-Council Office to serve the inter-church agencies in that territory. The office has carried on a constructive program under the direction of an executive secretary.

IV

Conventions have from the beginning been an invaluable medium of extension and a means of communicating the educational program to the local churches and communities.

The idea of the Sunday school convention goes back to Stephen Paxton who, if not its originator, was one of its most ardent advocates. The first interdenominational county Sunday school convention of which there is any record was held in Scott County, Illinois, in April, 1846. The value of the convention in the development of the Sunday school history was well expressed by Marion Lawrance, that prince of convention leaders, in 1924:

> It is not our purpose to dwell upon the origin of Sunday school conventions, but rather to refer to their marvelous, almost miracu-

James L. Kraft
(See page 32)

Arlo Ayres Brown
(See page 31)

Paul H. Vieth
(See page 29)

Forrest L. Knapp
(See page 152)

lous development, and the remarkable contribution the International Sunday School Council of Religious Education and its Auxiliaries have made through these conventions to the development of the Sunday School idea and the building up of better Sunday Schools throughout North America. . . . The Sunday School Convention has made a contribution beyond computation to the Sunday Schools of America. The story of the Sunday School Conventions reads almost like a fairy tale. The first Conventions . . . were national in character. After the one held in 1833, no more National Conventions were held for twenty-six years. "There's a reason." It was discovered that the proper place to begin was at the other end of the line, and at the bottom rather than at the top; hence, the origin of the County Convention. This is the proper order. Out of a local convention, as in a township or city, should grow the County Convention, which is the next larger geographic unit. Out of the County Convention should grow the State or Provincial Convention, which is the next larger geographic unit. Out of the State Convention should grow the International Convention, which covers the continent, and likewise naturally would follow the Convention of the whole world.

In that year, of the 3,389 counties in the United States, 2,672 were organized. Of the 12,000 townships or districts, 10,000 were organized. Fifteen thousand Sunday school conventions were held annually. The convention system was extended to Mexico, Cuba, Puerto Rico, and other countries outside the American continent. In addition many conferences and institutes were held.

In the By-laws adopted at the time of the merger, provision was made that an International Convention should be held each quadrennium. In accordance with this provision, quadrennial conventions have been held at Birmingham in 1926, at Toronto in 1930, at Chicago in 1934, at Columbus in 1938, at Chicago in 1942, and at Des Moines in 1947.

At the Birmingham convention some 200 persons participated in the program and practically every phase of religious education was discussed by experts. The general program was held in the forenoons and evenings, the afternoons

being devoted to special conferences on various phases of the educational program. Nearly 5,000 were in attendance.

At the Toronto convention 4,185 delegates were in attendance, with the total attendance exceeding 5,000. The program followed the usual pattern of addresses in the forenoons and evenings, with conferences and seminars in the afternoons. An elaborate exhibit was a feature of the convention. A monument to Robert Raikes to celebrate the 150th year of Sunday school work was unveiled with appropriate ceremonies. A Hall of Friendship deepened the sense of fellowship among the delegates. Much attention was given to worship, and the spirit of the convention was marked by studiousness in the analysis of trends and problems and their practical implications.

The 1934 convention was originally planned for Philadelphia, but in view of the extreme difficulties created by the depression, it was decided to hold it at Chicago in connection with the regular meeting of the Council. One of the outstanding features of the convention was the sense of crisis induced by the depression and the necessity of rethinking the program of Christian education in the light of current emergent needs.

The theme of the 1938 Columbus convention was "The Christian Challenge to the Modern World." Besides the general addresses, all of which were directed to various aspects of the general theme, forums and conferences were held in twenty-six areas of interest. Twelve national and international interdenominational agencies sponsored the convention. An extensive exhibit covered such fields of interest as missions and missionary education, race relations, the church and social service, international justice and goodwill, the Council of Church Boards of Education, the National Council of Church Women, and stewardship. The convention closed with an impressive pageant. Approximately 300 persons carried responsibility in the program. There were

2,007 delegates registered and present, with a total attendance of approximately 3,000. The smaller attendance was attributable to economic conditions.

The theme of the 1942 Chicago convention was "Reach Every Person with Christian Teaching." On account of war restrictions it was held in connection with the annual meeting of the Council. An outstanding feature of the convention was the presence of more than 400 lay men and women who met simultaneously with the convention and the sections of the Council and who gave careful attention to the problems which concern lay persons in the church and to the practical problems of making the United Christian Education Advance effective in the communities which they represented. Their presence served to remind the professional leaders of the growing interest in lay leadership and of the willingness of lay leaders to make the church and the cause of Christian education first in their list of priorities.

In 1947, with the return of more normal conditions, the Council again held a large and popular convention. The theme of the convention held in Des Moines was "Live Christ—Teach Christ." The program, like that of earlier gatherings, was largely inspirational and was planned to appeal first of all to lay workers. It did not seriously attempt to give detailed training in methods of religious education. Promotion was directed primarily to these lay people and they attended in large numbers. Fully paid delegates numbered 4,229, with 3,646 buying single admissions and between twelve and fourteen thousand attending the final session. Half of the twenty-five or more speakers from the general platform were lay persons. Morning and evening sessions were given to largely attended mass gatherings with strong programs, and the afternoons were set aside for group meetings where delegates from each denomination could discuss with their leaders the denominational program. The convention closed with a consecration service

marked by great music and by a pageant on the theme of the gathering.

A review of these conventions makes it clear that the character of the convention had materially changed from the type that generally prevailed in the days of the International Sunday School Association. For example, the annual meetings of the Council with its associated sections had assumed certain of the earlier functions of the convention, particularly for professional leaders. With the addition of study groups, such as those at the Columbus convention in 1938, this trend towards a more technical type of program became more pronounced. Nevertheless, the convention continued to serve the important purposes of interpretation and inspiration for great numbers of the constituency. The Lay Conference and Section of recent years at the annual meetings somewhat restored the lay character of the earlier period. When the Des Moines convention in 1947 was set up entirely to serve lay leaders, this return to the lay convention may be said to have made a full cycle.

Something of the importance of the state and local conventions is indicated by the fact that in 1939 Director Knapp and Associate Director Ketcham commented:

> We lift up interdenominational conventions in this report for special mention. They have received rather scant notice in International Council circles in recent years, partly because they are so long established as to be taken for granted and partly because some careful thinkers have questioned their educational value.
>
> It is estimated that the district, county, and state interdenominational conventions for the past year were attended by 500,000 different persons.
>
> Let it be granted that conventions are not always so educational in outcome as they might be, and yet the question can reasonably be raised, "What other channel offers such a good opportunity for developing a sense of fellowship and unity of purpose among the church workers throughout the country? In what better way than through these conventions can the cause of co-operative effort be

presented to the church as a whole?" We commend especially for your consideration the question of how the values of interdenominational conventions may be conserved, enhanced, and utilized in the years ahead.

V

Since 1930 an important factor in the field program of the Council has been field promotional emphases. In that year the International Convention in Toronto launched certain promotional emphases for the ensuing four years. These may be stated concisely in annual emphases as follows:

1930-31 Strengthen the Field Forces
1931-32 Advance in Leadership Training
1932-33 Increased Enrolment To Reach the Untaught
1933-34 Expand and Enrich the Local Church Program.

These were little more than slogans for programs already under way. It was recognized that to have real significance such emphases should be planned farther in advance and come up through the regular processes of the International Council. Consequently the Field Department at once began work on emphases for the ensuing quadrennium. These were approved in the annual meeting of 1933 under the general caption, "Christ in the Life of Today." They were as follows:

1934-35 Christ in the Life of the Home
1935-36 Christ in the Life of the Church
1936-37 Christ in the Life of the Community
1937-38 Christ in the Life of the World

Appropriate promotional and guidance materials were made available. The first one on the home was particularly effective, launching a concerted recognition of the continuing religious educational significance of the family.

In 1937 the Educational Commission reported that annual and quadrennial emphases beyond 1937-38 would not be developed. This was due to the fact that the three age-

group and the leadership education departments were all projecting emphases which were not related specifically to each other and did not seem to be subject to correlation in any general pattern.

However, during this quadrennium there was increasing concern that concerted attention be given to means for reaching those millions of persons in America receiving no religious teaching. The Laymen's Crusade for Christian Education had stressed this need. The Board of Trustees of the Council in turn asked the Educational Commission for a statement of the next forward steps which were being proposed by the religious education forces. A Committee on Christian Education Advance was set up and, as a result of its work, the staff was authorized to arrange a general conference to plan such a program. As formulated by this December, 1940, conference, and finally developed, the United Christian Education Advance was launched for the quadrennium 1942-45 with the slogan "Reach Every Person with Christian Teaching." The program laid special stress on home, church, and community and was introduced through 130 Advance One-Day Conventions in April, 1942. It culminated in the fall of 1944 in a series of thirty-two Missions to Christian Teachers on educational evangelism.

This emphasis on educational evangelism was carried into the next quadrennium as the United Christian Teaching Crusade, which consisted of parallel denominational "crusades" in educational evangelism and a series of projects at the community level, chief of which was the National Christian Teaching Mission.

In addition to these quadrennial emphases, a series of annual special "weeks" developed as a focus of field promotion. Religious Education Week, first authorized in 1930, is the week beginning the last Sunday in September and closing the first Sunday in October. It has been observed annually since with increasingly general participation.

Youth Week, from the last Sunday in January to the first Sunday in February, has developed out of the former Christian Endeavor Week as a time for stressing all phases of Christian youth work. In 1941 the week from the first to the second Sunday in May was observed experimentally as Christian Family Week. Two years later with participation of Roman Catholic and Jewish groups it was expanded into National Family Week. It has grown into a highly effective observance.

While both the quadrennial emphases and the special weeks have not resulted in as much of a truly united impact as was hoped, they have provided field promotion and public relations with an increasingly useful basis for program building. A fuller unification of the Christian educational field program in America is sure to lift these observances to far higher effectiveness.

Many problems still remain in perfecting the channels through which the educational program of the Council may be mediated to the churches and communities where the educational program comes into contact with persons. Problems of securing more effective cooperation of the Protestant educational forces in making Christian education effective in reaching not only the church constituency but the millions as yet unreached by any systematic religious education remain. The Committee on the Study of Christian Education presented in 1947 a significant report entitled *The Community Approach to Christian Education.* This focuses attention and future planning on the community itself where many of the problems of cooperative work have their roots and must find their solution. But a survey of the history shows that great progress has been made and that the accomplishments of the past quarter century are prophecies of still greater progress in the future as more than ever Protestantism faces its educational task together.

XI

RESEARCH IN THE COUNCIL'S PROGRAM

> This spirit of unity took account of the dependence of Christian education upon a reverent search for the facts about everything with which it deals and thus set out painstakingly to discover them.

In comparatively recent years research has come to be regarded as one of the most important social instruments for the discovery of truth and the improvement of practical operations. In its search for facts, in its attempt to discover their meaning, and in its use of experimentation for testing hypotheses, it represents the highest achievement of the scientific method in relation to human experience and human enterprises. It is a highly sophisticated and disciplined application of intelligence to the problems encountered in man's interaction with his objective world.

Research is of two types. "Pure" research is concerned with the discovery of truth without reference to its practical use, though many of its discoveries have, without intention, had profound practical applications, as in the case of nuclear fission. "Practical" research, on the other hand, is primarily concerned with the improvement of practical operations at specific points, as in the case of synthetic rubber or high octane gas. As a result of its immense demonstrated value, research has become one of the most important phases of modern practical enterprises, such as industry, medicine, education, social welfare, engineering, and every technological process.

It was in keeping with this modern mode of social thought that the Council early established a Bureau of Research and has attempted consistently to undergird the numerous phases of its educational program.

I

Originally, the Committee on Education of the Council was divided into five sections, one of which was the section on Research, Measurements, and Statistics, of which W. W. Charters, then of the University of Pittsburgh, was chairman. Dr. Charters had done much to emphasize the place of research in the work of the Council and as a member of the Central Committee of the Committee on International Curriculum of Religious Education was a moving spirit in the establishment of the Bureau of Research to which he gave invaluable counsel. The establishment of the Bureau of Research was made possible by a generous gift of John D. Rockefeller, Jr.

Thus, the idea of research had been in the mind of the Council from its beginning. As was pointed out in Chapter IV, the undertaking of the construction of the International Curriculum as a new venture in the curriculum field provided the immediate occasion for setting up the Bureau of Research. But it was evident from the beginning that this was only one of many undertakings that would require basic research as the program of the Council developed, and it was to serve this wider range of need that the bureau was set up.

The work of the Bureau of Research and Service, therefore, followed closely the stages in the development of the Council's program. In view of the immediate need of the Committee on International Curriculum, by arrangement between the General Secretary and the chairman of the Committee on International Curriculum, the major part

of the work of the bureau from the time of its inauguration in 1925 until 1928 was devoted to the International Curriculum in relation to the projects listed in Chapter IV. When the International Curriculum was superseded by the *Curriculum Guide*, much of the work of the bureau from 1928 to 1940 was devoted to the projects growing out of that and other enterprises. Also during this period, and especially after 1939, its services were extended to an ever-widening range of Council needs. Thus, while in its earliest stages the work of the bureau was largely devoted to the curriculum in the narrower sense, with the enlargement of the concept of the curriculum and its identification with program, the work of the bureau was gradually expanded to cover every phase of the Council's educational program.

In 1925 Paul H. Vieth was added to the Council staff as Director of Research and Service. In 1927 a generous part of his time was assigned to his duties as chairman of the Board of Editors of the *International Journal of Religious Education*, and Otto Mayer was added to the staff as Associate Director of Research. In 1928 the Bureau of Research announced certain guiding principles:

> 1. Research is not an end in itself, but a tool for the better accomplishment of ends. In this sense its purpose is practical. The criterion of usefulness must be applied to each of our undertakings.
>
> 2. Our field of service lies within the work of the departments and committees of the Council. In so far as the program of work of these departments and committees defines the total program of the Council, our task is defined by their needs for research.
>
> 3. As the research agency for the International Council this department is the servant of all constituent units of the Council.
>
> 4. As an agency of the Council, this department has a direct approach to the entire field where the work of religious education is actually going forward. This strategic position indicates a responsibility on our part for stimulating the most fruitful types of research as indicated by the needs of the field, and serving as a clearing house and service station for helping to make available the significant

findings of those who have entered on the road of investigation and discovery.

5. While much useful service can be rendered by "farming out" pieces of research work with those who have a friendly interest in this co-operative task, in the projects for which we are primarily responsible, a certain definite leadership must be maintained by the central agency. For this purpose a reasonably large employed staff must be available.

6. Research is so costly that it is of special importance that the need for any research project be clearly established before it is undertaken, and that the method by which it is done be the best which can be devised. This points to the need for expert guidance for every undertaking.

7. Scientific research requires most exacting and continuous application and, at best, is but slow of production. There are always more problems demanding solution than can possibly be undertaken. Care must be exercised in selection, for it is better to do one thing well than to attempt to carry many things in desultory fashion.

On the basis of these principles the director in the same year outlined a comprehensive program of research. This program included:

1. (The working out of) an adequate program, observing the best educational principles, and providing for unity of effort. . . . Such program has lately come to be described by the inclusive term curriculum. . . . The various departments and a number of the committees of the Council are working at tasks the ultimate outcome of which will be curricula in one form or another. . . . The curriculum project will be one of the severest tests of the genius of co-operative work which can possibly be devised.

2. Standards for religious education. . . . In the final analysis, standards can be built only in the light of the program it is proposed to carry out. They serve as statements of what it is desirable to accomplish, and as instruments of the measurement of achievements toward that desired goal.

3. More effective and better co-ordinated field organization. . . . Has not the time come when we are ready to build promotional organization on the basis of revealed needs of the field, rather than

by piecing together as many fragments as we can rescue from traditional organizations which have served their day?

4. Leadership in religious education. A strenuous effort is being made by the leaders of training to free the training process of some of the traditional methods and bring it more in line with modern educational theory. One of the best ways to bring this about would be to make careful investigation of the need for leadership and the demands upon it.

5. Agencies of education outside the church. Specifically, the co-operative task of church and state needs to be defined much more closely. . . . This question involves the weekday school in its program and its future development.

This program laid out the areas in which the bureau was in subsequent years to render incalculable service to the total program of the Council. It also indicated what in time were to become the outstanding achievements of the bureau. The five items of this program of research became the basic structure within which a vast number of smaller projects were undertaken as specific needs arose.

Early in the development of the various curriculum projects of the Council it became clear that there was need for a clarification and formulation of the objectives which Christian education should seek to achieve in the various phases of the Council's work. Accordingly, Dr. Vieth undertook such a definition and formulation. By analyzing the writings of ten religious educators ranked as leaders by the professional educators of the several denominations, he arrived at seven general objectives:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relation to him.

2. To develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

6. To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. To effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

In February of 1930 these objectives in full elaboration were adopted by the Council as indicating the goals toward which its educational program should be directed. They were published by Dr. Vieth in 1930 in a volume under the title, *Objectives of Religious Education*, and have had great subsequent influence upon the educational program of the Council.

For several years after the Department of Research and Service was organized there was no department or staff member in church school administration. However, a number of important projects were carried on in this field during the period when Dr. Vieth served as Director of Research and Service. These were reported first through the Committee on Standards and later the Committee on Church School Administration.

Foremost among the materials produced was a series of church school standards. These sought to render on a high educational and practical level the type of service that had been provided in the years preceding the formation of the Council by the Ten Point Standard. There was a general standard for the whole school on two levels, Standard A being more detailed and Standard B of a simpler type. These were accompanied by standards based on the same general plan for the various departments, beginners, pri-

mary, junior, young people, and adult, as well as vacation and weekday church schools. The extensive guidance for the educational program contained in these standards was so organized as to provide for scoring a school or a department for the sake of stimulating its continued growth. Scoring manuals were provided. A large amount of research was combined with general program-making in preparing these materials. Some of the standards have been replaced in recent years by guides for various phases of the church program. Standards A and B have been carried over into The International Standard for the Sunday Church School, a revision of Standard B.

Another significant piece of work growing out of this period was the International System of Church School Records and Reports. This was prepared by the Department of Research. It presented a scientifically developed system, geared closely to the educational program and serving in its total records and forms of reporting, the purposes of that program. This system has done much to guide the thinking and practice of forward-looking schools. It is still in use.

The importance of housing and equipment was recognized early and extensive work was done in preparing a bulletin in this field. This brought together the contributions of the various denominational church architects and secured their agreement on a statement that could be issued for the use of the various churches. In 1949 the book *The Church School and Parish House Building* replaced the earlier bulletin. There was wide consultation with denominational leaders in order that the book might serve the educational needs of the churches.

In keeping with the announced policy, in 1929 the name of the Department of Research was changed to the Bureau of Research, with the entire staff as members. All projects were decided upon by the staff. The procedure was adopted of having departmental projects conducted by the depart-

ments involved, with technical details referred to the office of the Bureau of Research. Note was taken of the extension of the attitude of experimentation throughout the entire program and of the fact that the Educational Commission was making increased use of the services of the bureau in connection with its various undertakings. The need began to be felt for cooperative research that would bring the many unrelated investigations being carried on by numerous individuals and agencies into a comprehensive and unified and carefully planned program of research. A number of denominations had established bureaus of research, though most denominations had no research facilities. It was felt that such a program of cooperative research would greatly assist denominations that could not afford a research organization. In 1930 Dr. Vieth added to his other duties those of Superintendent of Educational Administration.

When Dr. Vieth resigned in 1931, Forrest L. Knapp, Director of Leadership Training, assumed also the duties of Director of Research. The purpose and procedure of the bureau were restated:

> The purpose of the Bureau of Research is to secure and compile, by scientific procedures, data for use by the forces co-operating through the International Council in developing and validating the program of Christian education and in determining the most effective policies and practices in the administration and supervision of that program. . . .
>
> There are five means by which the Bureau of Research undertakes to bring about the solution of significant problems. *First,* it assumes full responsibility for the completion of certain projects, and to these projects the policies described above particularly apply. *Second,* it co-operates with denominational departments of research. *Third,* it co-operates with members of the International Council staff who are engaged in research studies in connection with university graduate work. *Fourth,* it co-operates with university graduate students outside of the International staff. *Fifth,* it co-operates with other agencies interested in research in religious education.

The staff personnel was augmented by the addition of two research assistants and clerical help; Wiebe Donahoe served as an assistant in research from 1932 to 1944. In 1933 Otto Mayer became Director of Research. A new service was inaugurated by the publication of thesis abstracts of research in religious education carried on by graduate students in universities and seminaries. The studies of the bureau brought it into cooperative relations with the Institute of Social and Religious Research, the Church Conference of Social Work, the United States Office of Education, and leading universities and seminaries.

The listing year by year of the research projects completed by the bureau would read like a catalogue. The selection of one typical year will give some idea of the range and volume of the work of the bureau. Projects completed in 1933 were a study of the Uniform Lessons, radio education opportunities, an analysis of the experience of adults, experimental outlines of adult study units, a study of the weekday church school, a study of the objectives and activities of the social studies in the public school in relation to the *Curriculum Guide*, a study of the extent and use of the suggested revision of International Standards, tests available for children, leadership materials in the *Curriculum Guide*, the needs of church leaders, experimental forms for the certification of teachers in Sunday and vacation church schools, activity analysis of the leadership activities of young people, abstracts of graduate theses, Religious Education Bibliography for 1932, a study of the attitudes of youth on missions, and a compilation of statistics of church schools for 1934. Nearly all of these were prepared as service to educational projects under way in the Council.

Some of the most important publications of the bureau include:

Know Your Community, Effect of the War on Persons, Directors of Religious Education and Their Profession, Life

Mary Alice Jones
(See page 90)

Harry C. Munro
(See page 134)

Experiences and the New Curriculum, Christian Education Bibliography (1937 through 1941), Social Pronouncements of Religious Bodies, Christian Education and the Alcohol Problem, Measurement in the Church School, Religious Education Activities of Three Hundred Pastors, and *Selected Studies of Weekday Church Schools.*

If such detailed lists would seem to lack imagination and fail to evoke a keen interest on the part of the reader, it is not because those engaged in research are lacking in imagination. On the contrary, it takes imagination of a high order to envision the foundations which research lays for the imposing superstructure that is reared upon them. The foundations are as necessary in the total undertaking as the superstructure. Jesus had something to say about two men —one foolish who built his house upon the sand, and the other wise who built his house upon solid rock. That is what research is about—the laying of solid foundations upon which may rise in beauty and grace an enduring program of Christian education. Statistical tables, charts, graphs, averages, medians, modes, coefficients of correlation, and critical ratios may be dull reading to the uninitiated, but they are the indispensable tools with which the researcher works. Without them and the patient, plodding hours devoted to their use the factual foundations could not be laid.

II

In 1934 a further attempt was made to extend cooperative research. In 1935 a significant step was taken in the reorganization of the Research Advisory Section so as to secure joint action in the correlation of research enterprises in the various sections and to further the idea of cooperative research.

In 1936 a Special Committee on Research was appointed by the Central Committee to act for the Educational Commission. This committee was composed of representatives

from the various committees of the Educational Commission and from the professional advisory sections. Up to this time the Bureau of Research had received specific requests for studies from various groups within the Council and its constituent units. Out of the numerous requests received, the bureau had carefully selected those which seemed to be most important and which it could handle with its limited resources. The creation of this committee effected an important change in research policy in that it enabled the bureau to concentrate its attention upon the fundamental and comprehensive problems of the total educational program, and made possible a carefully planned and cumulative program of research. At once the committee instituted studies to reveal the successes and failures at strategic points of the educational program of the Council, and to develop a plan of research to contribute at points where the need of information was greatest. The director served as executive secretary for the Committee to Study the Progress of Christian Education. The preliminary studies of this committee revealed the fact that the greatest need for research in the immediate future was in the area of field administration.

In 1937 basic studies were projected in the problem of how effectively the theory of religious education as adopted by the Council was working out when applied in local churches, and what was the relationship of state councils, denominational agencies, and the International Council to the local church. This study undertook a survey to discover the status of religious education in local churches, the relations of supervisory and promotional agencies to the churches, and case studies of 918 "best churches" in Indiana, Illinois, and New Jersey.

In 1939 a study of the internal structure of the Council and its relation to other interdenominational agencies was undertaken. In cooperation with the Department of Re-

search of the Federal Council, the problem of the relation of religious education to public education was studied. In the light of a decline of Sunday school attendance throughout the nation, a study was made of trends in enrollment over a period of ten years. Research was now definitely oriented toward improving practice in the local church. In view of the Council's emphasis upon social education and social action, a notable event of this year was the publication of the official pronouncements on social issues of the denominations affiliated with the Council, covering a period from January, 1930, to August, 1939. Attention was also turned to colleges and universities as sources for the training of lay and professional leaders in religious education.

With the emergence of the problem of the relation of religious education and public education in a more urgent form, the bureau continued its emphasis upon this area, with a number of notable investigations by individuals as well as by the bureau.

III

By 1941 the war crisis affected the work of the Bureau of Research as it did all other departments of the Council. The responsibilities of religious education under wartime and post-war conditions became a priority in research. The bureau recommended the establishment of a joint research service with interdenominational agencies.

Notwithstanding the pressure of wartime interests, the bureau continued its studies of specific projects, such as rural religious education, a bibliography on the role of the government in community planning, new experimental programs of churches, religion of adolescents, studies in the field of weekday schools, and studies in the field of youth work.

In 1944 Gerald E. Knoff was added to the staff as Director of Educational Program, including research. He devoted the major part of his time at first to the Study of Christian

Education. By this time problems for religious education created by wartime conditions had given place to problems growing out of post-war conditions and to problems incident to the Study of Christian Education. In 1948 the program of research was strengthened by adding to the department the service of Helen Spaulding as Associate Director of Research.

Thus was rounded out a chapter in the history of the Council of great and fundamental importance. Research which had signally demonstrated its productiveness in so many fields of human endeavor had equally proved its fruitfulness in the educational program of the Council. Much of the advance that has been won and held by the Council through the first quarter century of its history is due to the patient labors of those who have laid foundations which, though largely hidden from view in the completed structure, are as essential to the whole as the superstructure itself.

XII

THE COUNCIL INTERPRETS ITS PROGRAM

This urge to unity took full account of the fact that only a movement that enlists the public mind can win unreached life for Christ.

It is a well-established principle that the effectiveness of any movement depends upon the body of opinion that supports it. No matter how well conceived an idea may be, its usefulness is strictly limited until it is understood and accepted. One of the fundamental responsibilities of any organized movement with a program is to interpret its ideals and purposes to its constituency and to the public. In general education this task has long been considered a primary function of good administration.

Moreover, it is a well-known fact that there is a considerable time lag between the appearance of a new idea and its acceptance by the public. It has been estimated that in the past this time lag extended from 30 to 100 years. Under modern conditions of communication, however, this interval has been immeasurably shortened. The press and radio have made possible the all but instant communication of ideas. But even so, time is required for the full understanding of ideas, which are always interpreted in the light of past experience, and for the necessary emotional adjustment to what is new.

The Council has been faced with the necessity of clarifying and interpreting its ideals and program to three concentric groups—the constituent members of the Council itself,

the larger Protestant constituency which, directly and through these member agencies, it is intended to serve, and the general public. The present chapter will deal with the attempts of the Council to interpret its program to these concentric groups. The first section will deal with the self-education of the Council, the second with bridging the gap between the ideals and program of the Council and practice in the educational work of the constituent Protestant denominations, the third with the United Christian Education Advance, and the fourth with public relations.

I

The clarification and communication of ideas among the constituent members of the Council has largely taken the form of self-education. It has come about through facing together common felt needs and the cooperative search for the solution of problems involved in the meeting of these needs. It has involved the meeting of minds, the understanding of points of view, and the integrating of differences into something new and creative. The end of such a process is the functional sharing of ideas and purposes and wholehearted commitment to their realization in a practical educational program for the Protestant churches.

It would be difficult to imagine a more effective "trackage" for the communication of ideas among its constituent members than that which the organization of the Council provides. Through its committees and sections ample opportunity has been provided for the initiation of ideas out of the felt needs of the groups actually engaged in the process of religious education. These ideas are carefully reviewed by the Commission on Educational Program where they are clarified and reconciled with other ideas similarly originated and with the total developing program of the Council. They are again reviewed and often further modified by the

entire Council before they are adopted as a part of the total program.

This process of interpretation and the education of the constituent members of the Council is by no means the one-way process it would be if the ideas and purposes of the administrative officers and staff were imposed upon the members of the Council. It is instead a democratic process of interaction in which ideas and purposes are shared and in this sharing are clarified and modified. The officers and staff members would be the first to affirm that in expounding their ideas and programs to their colleagues they themselves have been educated in the deeper and wider implications of their proposals.

Such undertakings as those of defining the religious and educational philosophy underlying the Council's work or of arriving at a working concept of the curriculum as described in Chapters III and IV afford impressive illustrations of how this process of the self-education of the Council has operated. As a result, notwithstanding the residue of differences in ideas and convictions, there is an ample working body of mutually-arrived-at ideas and purposes that makes possible the Council's growing program of Christian education.

II

For some time there has been a disturbing consciousness on the part of the Council of the distance between the ideals and program of its leaders and the educational practice of the great mass of the churches. This is not peculiar to the work of the Council. The same distance exists, for example, between the research scientists in their laboratories and the general public. As a result of this gap, the public mind oscillates between two extreme attitudes—the blind acceptance of the authority of the experts with no participation in or understanding of the technical processes of research, on the one hand, and distrust of the experts, on the other. In the

first instance, the use of the products of research consists of routine and mechanical activity devoid of any considerable amount of informing intelligence. In the second instance, the public, because it does not understand, fears the esoteric knowledge of the laboratory. The recent attempt to popularize science is the result of a conscious attempt to bridge this gap between the experts and the using public.

In the same way the Council is faced with the twofold possibility that its products and programs will be used mechanically without a life-giving understanding or appreciation, on the one hand, or, on the other, that its program and materials will be distrusted and dismissed as the work of impractical theorists, lacking in warm religious concern. Worst of all, the educational work of all too many churches proceeds on the basis of outmoded tradition and under the influence of stereotypes that are unproductive both educationally and religiously, with the tragic result that the religious needs of children, young people, and adults in a generation that has but one chance for a vital Christian education are neglected.

Of necessity there are two phases in a dynamic educational program, though they are never entirely separate. The first is that of insight, theoretical formulation, research, and experimentation. During this phase the emphasis is quite largely, though never exclusively, upon techniques. The second phase is that of popularization in which the program and the ideas that underlie it are interpreted and commended to the using public. The perusal of Chapters I to VIII must have impressed upon the reader the fact that in its earlier development in a relatively new and uncharted field the attention of the Council was of necessity centered upon the clarification of objectives, the working out of an underlying philosophy, the formulation of programs, and the perfecting of techniques.

At no time, however, has the Council neglected its re-

sponsibility to educate its constituency regarding its developing ideals and program. The recognition of this function was evidenced at the beginning of the Council by the inauguration of the *International Journal of Religious Education* as a medium of communication between the administration and staff and the churches. To some 30,000 subscribers through its editorials and articles it has publicized the policies and program of the Council, expounded principles and methods, and offered practical suggestions to pastors, officers, and teachers. Also from the beginning great emphasis has been placed upon field work and county, state, and national conventions as means of bringing the program of the Council to the local churches. Through an ever-expanding program of leadership education a vigorous and systematic effort has been made to train leaders in local churches. In a single year ending August 31, 1939, for example, 184,831 credits and Certificates of Progress were issued by the Council and the cooperating denominations.

However, a comparison of the circulation of the *Journal* and the number of credits earned with a Protestant constituency of approximately 164,000 schools and approximately 2,000,000 officers and teachers reveals the immensity and difficulty of the problem of establishing communication between the Council and those responsible for carrying on the educational work of the Protestant churches in actual teaching situations and of influencing their thinking and practice. Manifestly, vast areas of the local leadership of the churches were untouched.

From 1935 on, this problem of bridging the gap between the educational leadership of the Council and the educational practice of the churches became an ever-deepening concern of the Council. In that year a vigorous extension program for reaching the unreached both within and outside the churches was launched in a Crusade for Christian Education. One of the first steps in this Crusade was the creation of a

Layman's Commission in 1935 with a view to enlisting more laymen in the life and work of the Council as "essential to the most successful promulgation of any future program on behalf of either the unreached or those already enrolled by the church in its educational agencies." Another very important step was the inauguration of a Field Work Department in 1938 for a more vigorous and systematic cultivation of the field forces.

III

By 1935 the attention of the Council began to come to a focus on the more than half of the children and young people of the nation who were unreached by any systematic form of religious instruction. One of the purposes that gave rise to the Layman's Commission, in addition to making the program of the local churches more effective, was a deep concern to "reach the unreached."

This concern was very much heightened by the White House Conference on Children in a Democracy. In giving its commission to the conference in 1939 the President of the United States, in enumerating the needs of children, said:

> We are concerned about the children who are outside the reach of religious influence, and are denied help in attaining faith in an ordered universe and in the fatherhood of God. . . . I look to you for comprehensive review of the problems before us, and for suggestions as to practical ways in which we may advance toward our goal.

The Conference gave deeply concerned consideration to this problem and adopted a strong recommendation that:

> Practical steps should be taken to make available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity. To this end the Conference recommends that a critical and comprehensive study be made of the various experiences both of the churches and of the schools in

dealing with the problem of religion in relation to public education. The purpose of such a study would be to discover how these phases of education may best be provided for in a total program of education, without in any way violating the principle of the separation of church and state.

In 1940 the Council inaugurated the United Christian Education Advance. Its twofold purpose was to awaken the churches to their educational responsibility and to the necessity of improving their programs, on the one hand, and to reach the unreached on the other. A Department of Extension was set up with Harry C. Munro as director. The emphases of the United Christian Education Advance are set forth in Section V of Chapter X.

By 1944 the difficulties of making the Advance as effective as had been hoped became apparent. These lay in the facts that the work of the denominations was not sufficiently well synchronized to make an impressive impact upon either the churches or the public, and that there were fewer interests in common among the denominations than had been assumed, especially with reference to the general community. As a result, the evangelistic emphasis was sharpened and plans were made for a combined Mission to Christian Teachers in thirty-two urban centers in twenty-seven states, with state conferences on evangelism in cooperation with the Department of Evangelism of the Federal Council. The twofold emphasis upon "reach the unreached" and "win those we teach" had the practical effect of merging evangelism and Christian education in administrative agencies, team personnel, and program emphasis. This direction of the Advance particularly appealed to pastors. Notwithstanding the difficulties mentioned above, the Advance had provided the basis for an important public relations service to Christian education as a whole. It had been an important factor in enabling state and local councils of churches and religious education to plan their work along the general

lines of denominational emphases. It had also secured the widest general participation of any such emphasis attempted up to that time.

The outcome of the Advance and its emphasis upon educational evangelism was the establishment of a Department of Educational Evangelism in 1946, with two primary emphases: a United Christian Teaching Crusade to be conducted by the several denominations on a local community basis, and a National Christian Teaching Mission.

IV

By 1941 it had become apparent that a different and more comprehensive approach to the general public was also needed. It was felt that if Christian education was to reach its maximum of efficiency in the churches and at the same time effectively touch the vast areas of nonchurch population it must create a "favorable climate" of public opinion. This result could not be accomplished through the techniques of evangelism, however indispensable evangelism may be in securing personal commitment and church membership. Public opinion is created by information, by the dramatic presentation of facts and ideas, by sponsorship by persons of social prestige, and by repeated emphasis through the press, radio, and other public media.

Such a technique was ready at hand in a newly developed method of interpreting institutions and enterprises to their constituencies and of influencing the public mind. This new technique is known as public relations. Scarcely more than a quarter-century old, it had been used by the government in setting its war aims and ideals before the American people during both World Wars. As a result of its effectiveness in the war effort, it was subsequently used with great effectiveness in large-scale institutional and industrial publicity. It was employed by universities, colleges, and hospitals in their drives for funds. Large industrial enterprises, such as

General Motors, General Electric, and the American Telephone and Telegraph, used public relations with convincing results. By 1929 the new technique had reached the scientific stage through the use of the findings of psychology, ethnology, statistics, economics, and political science and by the use of sampling procedures in public opinion polls. It had become a standard technique for private industries, business organizations, and educational institutions, as well as for governmental agencies. It had become more than a "selling" device in that it involved an analysis of the institution's program and policy as well as an analysis of public attitudes, and the interpretation of each to the other. World War II had demonstrated as never before that "words are weapons."

In keeping with this social trend, in February of 1941 the Board of Trustees appointed a Committee on Public Relations, with Richard Hoiland as chairman, to determine basic policy for any further program of public interpretation. On April 1 of the same year Philip C. Landers was appointed Director of the Department of Public Relations, with approximately half his time to be devoted to finance. In 1946 Mr. Landers became Associate General Secretary in Business and Public Relations. The work of the department was made possible through repeated generous gifts of laymen. From October, 1944, to June, 1947, Mrs. Helen Cantley served effectively as publicity assistant. In June, 1947, Lemuel Petersen came to the staff as full-time Director of Public Relations.

The first step of the department was to adopt as its charter the four major objectives approved by the Pittsburgh Conference on Christian Education in December of 1940:

1. Create a favorable general "climate" for religious education in American life.

2. Create a public awareness of the need of boys and girls for Christian education, both for the sake of their own welfare and for the sake of society generally.

3. Develop a greater readiness on the part of the general public to use the religious education facilities already available to the end that parents of "unreached" boys and girls may be made receptive to the efforts being made on their behalf.

4. Stimulate the local churches in making their own programs of Christian education more effective.

In 1946 a fifth item was added to the charter:

5. To make the International Council of Religious Education, as the authorized and recognized agency of Protestantism in Christian education, better known to the general public and particularly to the total church membership within Protestantism.

The department has used every possible medium, every phase of the Council's program, every movement, and every event in interpreting the Council's ideals and purposes to the wider public.

One of its earliest and most fruitful approaches to the public mind was working with and through the Layman's Crusade for Christian Education. Organized in 1939, this movement had a national committee of 360 persons headed by J. L. Kraft and Mrs. J. N. McEachern as co-chairmen. Beginning January 1, 1946, this crusade was under the executive leadership of J. Allan Watson. This committee set for itself six nation-wide tasks:

1. We must make America Christian-education-conscious by the use of every available medium of communication.

2. We must give special attention to the religious needs of the millions of men in war training camps.

3. We must minister to large groups of children and youth whose parents are employed in vast new war production areas.

4. We must use the radio to reach the hinterlands of America.

5. We must teach churches to use the tremendous resources in

visual education which are now so effectively adapted to our public schools.

6. We must guide and use the new popular interest in weekday religious education.

In October, 1941, a special issue of the *International Journal* was devoted to laymen. At the annual meeting of the Council in 1942 over 400 persons from thirty-five states attended a Lay Conference. Out of this Conference grew the Lay Section of the Council. Two hundred prominent laymen and professional leaders joined in issuing a "Call to All Americans" in connection with the one-day conventions of the Advance, published in local papers over the signature of five nationally known laymen and all of the other 200 signers residing in the area. In 1946 statements and testimonials by several hundred eminent Americans as to the need of religious education were compiled. They were published early in 1947 under the title *A Century Beckons*.

The Department of Public Relations utilized all its resources in the launching and continuous promotion of the United Christian Education Advance, inaugurated at the annual meeting of the Council in February of 1942. It gave strong backing to the launching of the Advance by interpreting its program through the secular newspapers and magazines, as well as in the general religious press and in religious education publications. It issued invitations to the editors of the denominational and interdenominational religious press to attend the Quadrennial Convention that year. Local and national network broadcasts from Chicago carried the Advance to every part of the nation. News releases were made available to the press of the nation. Similarly, throughout the quadrennium of the Advance, the Department of Public Relations gave widespread publicity through press and radio to every emphasis of the movement as described in Chapter X.

In like manner, the Department of Public Relations had much to do with making the American churches and civic leaders conscious of the high values of weekday religious education. In 1943 the *Protestant Voice* ranked weekday religious education fourth in its list of the ten outstanding developments of the Protestant churches. The Quadrennial Convention and the 75th anniversary of the Uniform Lesson Committee in 1947 received special attention that year.

In interpreting the various phases of the work of the Council to the public, the Department of Public Relations has made most effective use of the secular and religious press. This publicity is centered on four main emphases during the year which are cooperative activities of all denominations: National Family Week, Religious Education Week, National Youth Week, and the annual meetings of the Council. Next to Holy Week and Christmas, the most widely observed date in Protestantism is Religious Education Week. It opens with Rally Sunday, widely observed by nearly all member denominations, and closes with World Communion Sunday.

The following table affords impressive evidence of the extent of publicity given to these items through this press service:

	1947		1946	
Type of Paper	*Lineage*	*Circulation*	*Lineage*	*Circulation*
Daily and weekly newspapers	321,189	270,572,993	368,726	279,125,371
Religious and religious education magazines	200,035	22,153,856	188,925	38,025,032
State and city council papers	26,419	822,535	21,680	620,571
Denominational state and area papers	10,705	(no record)	13,467	(no record)
Secular magazines	2,230	2,089,583	3,445	7,959,038
Total	560,578	295,638,967	596,243	326,729,612

The large lineage and circulation figures for 1946 were, of course, due to the unusual news value in the publication of the Revised Standard Version of the New Testament.

In 1947 a counseling service for member and related agencies was inaugurated.

A similar effective use has been made of the radio. Until July 1, 1945, all the radio work of the Council originated with the Department of Public Relations. Since that time all radio programs have originated in what is now called the Department of Audio-Visual and Radio Education, of which Pearl Rosser is director. At the same time a distinction came to be made between the use of radio for public relations purposes and the use of radio as an educational medium, as set forth in Chapter IV.

In 1941 nearly 2,000 local station broadcasts were made in the majority of the states in connection with Religious Education Week, emphasizing the personal value of religion, pointing laymen to responsibilities within their own churches through their denominations, setting forth community programs, and preparing the way for the United Christian Education Advance. There was also an experimental cultivation of communities with a view to organizing them to carry on interdenominational programs in Christian education and other phases of church life; as a result radio committees were organized in forty-nine cities under the direction of the Department of Public Relations. There was also a series of nation-wide broadcasts in which several million listeners heard prominent citizens interviewed by members of the Council staff, on "The Foundations of Democracy."

In 1942 tens of thousands heard scripts on the Advance broadcast in many towns and cities. Three national chain radio programs reached an estimated audience of 20,000,000. Two thousand local stations gave broadcasts in the interest of Religious Education Week.

In 1943, in addition to recordings for National Family Week, experiments were conducted with radio recordings, made by professionals, to discover the type of transcriptions best suited to a nation-wide radio program in behalf of Christian education. Two radio manuals and resource guides were produced and widely used.

The growth of the series on "Victorious Living" from twenty-four stations in 1945 to 164 in 1946 is dealt with in Chapter IV. This was sponsored locally by ministerial associations, councils of churches and religious education, councils of church women, and united youth councils.

Among the most effective means of publicizing Christian education have been official proclamations for Religious Education Week, which were inaugurated in 1941. In 1947, in addition to proclamations by the President of the United States and the Prime Minister of Canada, as many as thirty-nine governors and 139 mayors or other heads of cities issued either news statements or proclamations, taking occasion to congratulate the Council and its member agencies for leadership in moral and religious instruction. This annual observance also receives increasing editorial comment from both the secular and the religious press each year.

In addition to these proclamations, statements by prominent citizens and specialists in various fields have been secured in connection with all main emphases and have been distributed to the religious and secular press where they have been widely used.

Still another means of calling the attention of the public favorably to Christian education has been the Russell Colgate Distinguished Service Citation, inaugurated in 1944. The first state award was to Harry E. Paisley, of Pennsylvania. The first city award was to the Honorable Charles H. Tuttle, of New York City. The first national award was to James L. Kraft, of Chicago; the second to Mrs.

Clifford S. Heinz, of Pittsburgh; the third was to Alfred H. Avery, of Malden, Massachusetts; the fourth, in 1947, to Thomas John Watson, of New York City; and the fifth, in 1948, to Robert Garrett, of Baltimore.

The Department of Public Relations projected a vigorous program for 1948. It gave special emphasis to Youth Week, the third quadrennial Christian Youth Conference of North America, National Family Week, the Regional Conferences on Children's Work, weekday religious education, and Religious Education Week. In this way, year by year, it will continue to pick up emerging movements and needs in Christian education and by the main means now available carry them to the public mind.

XIII

MEETING WAR AND POST-WAR NEEDS

The divine thrust for togetherness found that in the desperate days of war the churches, as the nations, must serve life hand in hand.

On December 7, 1941, by the Japanese attack on Pearl Harbor, the United States became involved in World War II which had been raging in Europe since 1939. The months that immediately followed brought many radical dislocations in national life—social, economic, and political. As rapidly as possible our industry was converted to provide the necessary instruments with which to carry on a war of global dimensions—guns, ammunition, ships, aircraft, all in quantities undreamed of in peace-time America. Under a universal draft all physically fit young men from the age of eighteen to thirty-six were sent to camps for training for service in the army or navy. Many women entered the service of their country. A considerable number of conscientious objectors, except those deferred for other service, entered the Civilian Public Service. Other millions of men and women entered the war industry factories. This resulted in the concentration of military personnel in training centers throughout the nation and of industrial workers around the great war production factories, many of which were built in the open country where there were no adequate housing facilities. Canada, the sister nation in the Council, had experienced these dislocations two years earlier. This new situation called for an unprecedented type of service on the part of the educational forces of Protestantism.

I

The Council's response to this new need was immediate and whole-hearted. At the February meeting of the Council in 1941, even before the United States became involved directly in the war, the General Secretary said in his report:

> With the kaleidoscopic changes which are transpiring in our American social and political scene, it behooves us to consider the new responsibilities which are emerging for our Christian education agencies.
>
> The field of the International Council is that of the local church and community. The Council has not conceived its task to be the sponsoring of national extra-church movements or activities. However, our field is that of Christian education and we dare not ignore the fact that vast disarrangements and new concentrations of our population are now in process as a result of the nation's defense program.
>
> Without changing our philosophy of service through local church and community agencies, we should take proper steps to assist such agencies in meeting effectually the religious needs of new groups which they find in their midst. To this end it would seem wise to appoint a commission to investigate this problem and to recommend such helpful steps as might be taken by the Council and its constituent agencies.
>
> Indoubtedly there is a service to be rendered to young men who are just entering military service and who are in the process of a complete social reorientation. It would seem that the educational method would be especially helpful in the preservation of ideals and standards.

Accordingly, a Commission on Training Camp Educational Service, consisting of ten persons representing the Committees on the Religious Education of Youth and Adults and the Christian Family, under the chairmanship of James Crain and with Ivan M. Gould as executive secretary, was appointed.

In its first report, in 1942, after a statement clarifying the Council's relation to the war effort, the commission

recommended four basic policies for Christian education in time of war:

1. Continued stress of the regular ongoing program.

2. The stressing of special emphases growing out of the war such as the reinforcement and cultivation of personal religious life, the cultivation of sensitiveness and response to human need, the cultivation of tolerance and good will toward minority groups, and the search for and directing of attention to the bases for a just and durable peace.

3. Service to men in camp through a strong program of Christian education in and near camps, the discovery and creation of suitable materials, the use of persons skilled to render such specialized service, and cooperation with existing organizations such as the General Commission on Army and Navy Chaplains, the United Service Organizations, the Christian Commission for Camp and Defense Communities, and the National Service Board for Religious Objectors.

4. Service to persons in defense industry areas for whom no adequate religious education services are available.

In addition to these general policies a number of practical proposals were made upon which constructive work could immediately be begun for making policies effective.

In addition to special programs to meet these unprecedented needs of the nation at war, every phase of the Council's regular work was modified by the emphasis upon wartime needs.

II

While, because of their overlapping nature, the various special services in meeting wartime needs were never sharply differentiated, the first to be undertaken was service to the armed forces. Following the annual meeting in 1942 Frank W. Herriott was added to the staff as Acting Staff Associate for Wartime Services. He immediately established contact with the Christian Commission on Camp and Defense Communities, the Committee on the Conscientious Objector, the Commission on Aliens and Prisoners of War, the Committee

on Foreign Relief Appeals, the Coordinating Committee for Wartime Services, the U.S.O., the Literature Committee of the Y.M.C.A.-U.S.O., governmental departments, and a group representing eleven youth-serving agencies. His functions were to keep the Council informed on opportunities for cooperative action with numerous other agencies working in this field, to keep abreast of developments in important areas, to coordinate the activities of the Council with the work of these agencies, to render assistance to interdenominational agencies, and to represent in these relationships the spirit and resources of the Council.

Perhaps the most effective service rendered to the armed forces was through the organization of the Service Men's Christian League in November of 1942. This organization was created through the cooperation of the International Council, the General Commission on Army and Navy Chaplains, the Federal Council of Churches, and the World's Christian Endeavor Union. The Council released its Director of young people's work, Ivan M. Gould, to serve on leave of absence as general secretary of the League. The League was administered at first by a national council composed of representatives of the four sponsoring bodies, with five chaplains as advisory members. Within a year this group was enlarged to include in addition two representatives from each of the 31 denominations cooperating in the program. The purposes of the League were fourfold:

1. To offer to the chaplains of the armed forces a program for men on active duty, to be used at their discretion.

2. To provide a means of Christian fellowship, devotion, evangelism, and education, for the purpose of fortifying the service men's Christian life.

3. To assist the man in service in maintaining his church affiliation and to prepare him for Christian citizenship in his community, nation, and world when he returns to civilian life.

4. To provide the chaplains and men in the armed services such

help, devotional, evangelistic, educational, and organizational, as may be required to enable the Service Men's Christian League to fulfill its ministry for Christ.

The *Link*, a pocket-sized monthly magazine containing topics for discussion, Bible study suggestions, and religious articles and poems, was published by the League. It was distributed by chaplains and hundreds of local churches. Before the end of the war, the circulation was about 500,000 copies per month. The League's budget was $200,000, about two-fifths of which was pledged by the cooperating denominations. The League also published *The Chaplain*. Over 3,000 chaplains representing forty-eight different communions requested League program material. At the close of the war more than 4,000 League units had been organized from the Solomons to Dutch Harbor, and from Germany to Japan. In 1943 the League began work on a program to encourage post-war participation on the part of those in service in the total program of the local church when they returned home.

In 1943 an important conference on "Christian Education Faces Wartime Needs" was held in lieu of the annual meeting of the sections. The personnel consisted of 475 delegates representing members of the Council, members of the program committees of the Council, officers of the sections, specialists in wartime services of the churches, and a group of lay men and women nominated by their respective denominations. A Committee on Interpretations and Outcomes presented the findings of the conference and nineteen specific recommendations to the Council, covering the publication of resource material, the appointment of a committee to study demobilization problems, representation on such bodies as the Citizens Advisory Committees for the High School Victory Corps, the Civilian Defense Council, and the Farm Labor Committee, plans for the enlistment of volunteer

workers from nearby churches and from housing projects to meet the needs of moving families, plans for designating a World Peace Sunday, the enlistment of local churches in the study of the bases of a just and durable peace, and the establishment of a world fellowship of Christian workers.

III

In 1942, the Christian Commission for Camp and Defense Communities was created with G. Pitt Beers as chairman. The sponsoring bodies were the Federal Council of Churches of Christ in America, the Home Missions Council in North America, the General Commission on Army and Navy Chaplains, and the International Council of Religious Education. By November, 1943, there were 736 communities in the United States in which the religious needs of industrial workers, men and women in uniform, and their families were being ministered to by the cooperative efforts of fourteen denominations through the Christian Commission for Camp and Defense Communities.

Ruth Elizabeth Murphy became the executive secretary of the Religious Education Division of the Christian Commission. This division was sponsored by the International Council of Religious Education and gave leadership and direction to a program of Christian education, especially for the children and youth of the families in the wartime communities. The resources and specialized knowledge and skills of the entire staff of the International Council were made available to all the cooperative projects of the Christian Commission.

Studies soon began to show an enormous increase in moving populations. Besides the families of men in military service, the war industrial workers and their families began to migrate toward the cities and the coasts. In 1944, it is estimated that there were twenty-two million employed in war industries, sixteen million of whom, at least, had moved.

There was an increase in child labor of three million between the ages of fourteen and seventeen years. There was an increase of six million women at work above the number who had been working earlier. These changes took place quickly.

To take care of this enormous shift in civilian population, the federal government stimulated remodeling of old dwellings, and began the building of federal housing projects. Some of them became as large as cities. By 1944, there were four million housing units. A few of these were permanent, but most of them were of temporary construction. Dormitories for single workers and trailers for immediate housing appeared around ship-building and bomber plants. In Maryland, fifteen hundred government trailers were stationed around one bomber plant alone. The families averaged in size from a couple to eight members. These government housing projects were a new social pattern, where the government manager had the authority, and the tenants' council was advisory. Most of the federal housing projects were too far distant from the towns and cities to make use of their social institutions. Gradually, public school buildings, community buildings, child-care centers, and stores had to be erected in several thousand of these housing projects. Religious facilities were not available. Denominations had to cooperate in order to use the community buildings and serve huge numbers of people.

In such a high mobility of wartime population, millions of individuals and thousands of families were torn loose from their settled habitations where their roots were deep in the soil of a stable and restraining community of life. Much as adults suffered from these dislocations, children were even more subject to their disintegrating effects upon personality and normal family living. There were many tensions. The war industrial workers were continually changing from day to night shifts, and worked at high speed. The housing apartments were small and left no room for social life so much

needed by youth. Many fathers were away, mothers were working, and "door-key" children appeared. Hours were irregular, and many people were nervous and lonely. Newcomers were afraid of all around them, while the old-time residents were afraid of the strangers. Community agencies were under-staffed just when they were needed the most. Public schools had to work in shifts in order to have enough facilities and teachers to handle the boys and girls. These new communities lacked social institutions and social cohesion. The individuals came from different cultural, racial, economic, and religious backgrounds. This meant conflict and confusion until understanding could be developed.

The Missionary Education Movement study courses for 1945-46 on the subject "Uprooted Americans" helped church people to understand some of these accentuated problems. In order to meet these enormous emergency needs, the churches had to find new ways to work. They had to plan how to adapt the older religious education programs to meet this mobile type of life.

The International Council of Religious Education gave the resources of the Department of Vacation Religious Education to this emergency work. National children's leaders of the denominations assisted in locating the most needy areas. This was difficult to do at the beginning of the war when government security and secrecy made it almost impossible to find out where the great concentrations of civilians were located. Three major denominations provided special college training, and others made trained workers available for religious education programs in these areas. Through the program of "release-lend" of directors of religious education, many months of service were given during the summertime in housing projects by experienced directors of religious education, whose local churches continued to pay their salaries, while the denominational mission boards paid their travel. In several national conferences, the reli-

gious education resources were made available to workers in emergency areas. In 1943, the special conference at the annual meetings of the International Council had one commission devoted to this work. In the summer of 1943 and 1944, there were special conferences at Lake Geneva which brought together these church workers from the emergency areas. In January, 1945, the Christian Commission for Camp and Defense Communities held an important conference at Atlantic City on the subject "The Church at Work in War Industry Areas." There were many area conferences across the nation, held to meet these unusual needs.

A considerable body of material was issued for use among these moving people. In addition to that published by the Christian Commission for Camp and Defense Communities, the various departments of the International Council prepared special helps. The Research Department made area studies and prepared a bibliography. The *International Journal of Religious Education* had two special issues. The Children's Work Department published leaflets to assist the parents who were moving their families. There was guidance for councils of churches and for local churches who ministered to the children and youth in these new areas. Some of these were *Christian Youth in Wartime Service, Vacation Religious Education in Emergency Areas, Boys and Girls in Christian Clubs, It's Church Wherever You Are, Your Home Here and Now.*These were made available to ministers and missionaries in camp and defense communities.

Many field trips were made and promotional literature was prepared to interest and help church workers in caring for the newcomers near them.

In the local communities and local churches, many Christian people gave themselves sacrificially to reach out to these newcomers, but in hundreds of cases, this was not sufficient to take care of the crowds. City and state councils of churches and religious education rendered significant serv-

ice. Ministers and missionaries were sent to newly congested areas to help. Sometimes these leaders worked through their denominational channels alone, but often they cooperated in a united church ministry to a total housing project. For instance, in Richmond, California, where a hundred thousand people moved into one whole new area of housing projects, several denominations cooperated in employing one minister to coordinate the work, and then placed their leaders on the staff of the united church ministry. This made it possible to use the community building for church services and Christian education programs, and also made possible cooperation with the U.S.O. and government agencies.

Great skill was shown in adapting Christian education programs to fit these unusual circumstances. Visitation, recruiting and training of leaders, and programs to welcome strangers were absolutely essential. The church school program on Sunday, weekdays, and during vacation time was used to open up new areas. After-school clubs, nurseries, and day-care programs for children of working mothers were initiated, or church people cooperated with government agencies in supplying these needs. In some places swing-shift recreation late at night had to be provided. Parent education was an important factor. Neighborhood groups of women were organized, who in turn helped to organize neighborhood groups of children. Many children heard the Christian message for the first time.

One young man in the Northwest said, "When we came here, this was just a defense housing project; but now it is different. We are proud of it because we have worked to make it a better place to live."

IV

With the relaxing of the war effort, wholesale migration was to set in anew, with workers in large numbers not returning to their former homes, but to other places of em-

ployment, while still more rural people were to move into the cities. Many of the housing projects remained full because of the lack of housing elsewhere and because the veterans and their families moved in when the war industry workers moved out. Unexpectedly the Christian service in emergency areas had to be continued. Thus, the increased mobility of the people has demanded that church and community face the task of finding ways to meet the challenge of Christian education for moving millions.

In addition, the returning veteran and the industrial worker faced the difficult task of reorienting their minds and emotions from war psychology to the pursuits of peace. They had to knit together again the strands of personal and social living that had been torn asunder by the war. In many respects the world to which they returned was a changed world, with many, and sometimes tragic, dislocations that would call for numerous difficult adjustments, both for those who were returning and for those who had remained at home.

In anticipation of these needs a Committee on Services for the Demobilization Period was set up in 1944, with J. Gordon Chamberlin as chairman and Harry C. Munro as secretary. The committee held meetings in May of that year in Washington, where conferences were held with representatives of government and private agencies directly concerned with demobilization policies and programs, and in September for a detailed consideration of its field of service and specific plans. In view of the fact that the Christian Commission for Camp and Defense Communities was projecting services on an interdenominational basis in this field, the Committee on Demobilization was merged with the Religious Education Division of the Christian Commission for Camp and Defense Communities, where it continued to function by reporting to and clearing through the International Council of Religious Education all services clearly within the field of religious education. The committee in

cooperation with the denominations produced a considerable body of literature for the use of groups concerned with the problem of demobilization and conducted a series of field seminars for the development of leaders in this field.

Meantime, the Christian Commission for Camp and Defense Communities attempted to analyze the attitudes and needs of returning service men and to develop a helpful response on the part of the churches. Attention was given to the special services to be rendered to those returning with major impairment of mind, body, and spirit and to the organization and program of the churches for the utilization of the potential leadership of those who return with normal interests and needs. In this the United Christian Youth Movement and the United Christian Adult Movement were working together so that the usual age demarcation of normal times that had been blurred by the maturing experiences of the war might not leave any need neglected.

V

The end of the war presented to the religious forces of America still another new set of problems of even greater magnitude than those embedded in or produced directly by the war. The winning of the war did not win the peace. It gave the opportunity and created the obligation for the constructive forces of our civilization to achieve a new order of justice and an enduring peace. Difficult and costly as was the successful conclusion of armed conflict, the task of laying the foundations of peace and a new world order will be, as events have proved, even more difficult, demanding every resource of intelligence and moral integrity that civilized man possesses.

This responsibility the Council envisioned in 1943, two years before the war ended. In his report of that year the General Secretary called attention to the imperative need for a program of education in problems of post-war recon-

struction and permanent peace, and called for suitable action. A Conference on Education for World Order, consisting of thirty representatives of the denominational boards of Christian education, was held. It selected the areas in which the church should be concerned in education for world order: (1) needs arising out of demobilization; (2) relationships of the church and groups such as labor, management, the American Legion, and the Negro and other racial minorities; (3) counteracting the effect of war on the minds of young people and adults; and (4) political action as a phase of Christian social action. The conference issued the following statement:

> We believe that there is need for a greater education of youth and of adults in the possibilities of Christian citizenship, particularly as voters, office holders, and those who sustain a relationship to those in public office. This education should give to the individual, among other things: (1) an understanding of the relation of the Christian to political life in a democracy, (2) an awareness of the issues and principles involved in an election situation, (3) knowledge of the facts, and (4) guidance to appropriate methods and techniques in effective political activity in a democracy.

The conference recommended that education for Christian world order be given special emphasis, that a Sunday in November be observed as Christian World Order Sunday, that the Council cooperate with other interdenominational agencies in stressing this emphasis, and that the Council set up a group on social education, together with the preparation of manuals and curricular materials in this field. These recommendations were adopted and Cameron P. Hall, on loan from the staff of the Presbyterian Church, U.S.A., was appointed Director of Social Education.

In 1945 Mr. Hall attended the United Nations Conference in San Francisco as a press representative accredited by the State Department. He wrote a series of weekly articles which were widely circulated in the United States and

Canada, presented the conference and its implications at the Eastern Great Lakes Conference of the United Christian Adult Movement, and prepared a series of syndicated articles in collaboration with a group of notable authorities.

It is appropriate that this account of the Council's service in meeting war and post-war needs should conclude by recording the fact that in 1944 the General Secretary convened a conference to consider ways whereby persons in the church schools of the continent, of all levels, might participate in plans for relief of suffering in the war-torn countries of the world. This conference recommended that steps be taken whereby representatives of the educational boards and the special wartime agencies could join through some interdenominational agency in choosing and administering projects in relief and social service which would have educational value.

XIV

BIBLE REVISION[1]

The urge to a larger unity gathered under its wing the scholars of a continent and set them to the holy task of bringing the Word of God anew into the words and so into the hearts of the people.

An interest of the International Council of Religious Education which promises to be of far-reaching and permanent influence is its sponsorship of the revision of the English Bible.

The first English version of the Scriptures to be made by translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale, from 1524 to his martyrdom in 1536. There ensued a notable period of activity in translation, marked by the publication of versions by Miles Coverdale, 1535; by Thomas Matthew, 1537; by Richard Taverner, 1539; then the Great Bible, 1539; the Geneva Bible, 1560; the Bishops' Bible, 1568; the Rheims and Douay Versions, 1582 and 1609; and finally the King James Version, 1611.

For two and a half centuries little more was done, and the King James Version displaced all others in common use among English-speaking people. In the middle of the nineteenth century, however, the development of Biblical studies and the discovery of more ancient manuscripts made it manifest that the King James Version has many faults which call for revision. The task was undertaken, by authority of the Convocation of Canterbury, in 1870. The English Re-

[1] By Dean Luther A. Weigle, Chairman of the Standard Bible Committee.

vised Version of the New Testament was published in 1881; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

The American Standard Version was copyrighted to protect the text from unauthorized changes; and in 1929, when the copyright was about to expire, the publishers asked the International Council of Religious Education, as the agent of the Protestant churches associated in it, to accept responsibility for the renewal of the copyright. The International Council accepted the copyright from Nelson's and made application to the Librarian of Congress for its renewal. The Librarian at first refused to grant the request for renewal of copyright on the grounds that the Bible is the common property of all the people and should be free to be published by any publisher. The Board of Appeals, after reviewing a brief which had been prepared by Dr. Magill, the General Secretary, setting forth the reasons for the copyright request, granted the copyright as a means of preserving the text against unauthorized changes. In these early discussions Dr. Henry H. Meyer, then Editor-in-Chief of Sunday School Publications for the Methodist Episcopal Church, took an influential part in advising both Nelson's and the Council leaders regarding transfer of the copyright.

The Council appointed a committee of scholars to have charge of the text, and authorized this committee to make further revision if that should be deemed necessary. The members of this committee were William P. Armstrong, of Princeton Theological Seminary; Julius A. Bewer and James Moffatt, of Union Theological Seminary; Henry J. Cadbury and James H. Ropes, of Harvard University; Frederick C. Eiselen, of Garrett Biblical Institute; Edgar J. Goodspeed and J. M. Powis Smith, of the University of Chicago; Alexander R. Gordon, of the United Theological College at Montreal; James A. Montgomery, of the University of Pennsyl-

vania; A. T. Robertson and John R. Sampey, of the Southern Baptist Theological Seminary at Louisville; Andrew Sledd, of Emory University; Charles C. Torrey and Luther A. Weigle, of Yale University. Professor Gordon died soon after the first meeting of the committee, and in his place was chosen William R. Taylor, of the University of Toronto.

For more than two years the committee wrestled with the problem of whether or not a revision of the American Standard Version should be undertaken; and if so, what should be the nature and extent of the revision. Representative chapters of the Old Testament and the New Testament were revised by the sections and reported to the committee as a whole; many decisions were made on matters of detail; and the major issue was thoroughly debated. At the one extreme stood Professor Ropes, who held that the revisions of the King James Version published in 1881 and 1901 ought not have been made, and opposed any further revision. At the other extreme stood Professor Goodspeed, who advocated a new version in modern language. Between these, inclining toward the one side or the other, stood the other members of the committee, with Professor Moffatt, perhaps, representing the position which finally won general acceptance—that there should be a thorough revision of the version of 1901, which would stay as close to the Tyndale-King James tradition as it could, in the light of our present knowledge of the Hebrew and Greek text and its meaning on the one hand and our present understanding of English on the other.

This decision having been reached, the work of the committee was suspended in 1932, until funds should be received to provide for the expense of the necessary travel and secretarial service. Dr. Hugh S. Magill, as General Secretary of the International Council of Religious Education, and Dean Weigle, as chairman of the committee, presented the project to several foundations and to individuals whose interest

they hoped to enlist; but they could find no one to underwrite the modest budget which the work required. Efforts to enlist the cooperation of a syndicate of publishers likewise failed. In 1936, Dr. Roy G. Ross, who succeeded Dr. Magill as General Secretary of the International Council of Religious Education, negotiated a contract with Thomas Nelson and Sons, publishers of the American Standard Version, to finance the work of revision by advance royalties, in return for which they were afforded the exclusive right to publish the Revised Standard Version for a period of ten years. Thereafter it was to be open to other publishers under specified conditions.

When it ratified this contract, the International Council of Religious Education passed the following vote of authorization:

> There is need for a version which embodies the best results of modern scholarship as to the meaning of the scriptures and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version.

As the committee prepared to take up the work which was authorized by the Council, there were several changes in membership. Professor Ropes had resigned in 1932, when the decision to undertake the revision was reached. President Eiselen and Professors Robertson and J. M. P. Smith had died. President Sampey and Professors Armstrong, Montgomery, Sledd, and Torrey, for reasons of health or of age, did not wish to continue so heavy a commitment of time and energy. That left, of the original committee, Bewer, Cadbury, Goodspeed, Moffatt, Taylor,

and Weigle. To these were added in 1937 and 1938, Walter Russell Bowie, then rector of Grace Church, New York; Millar Burrows and George Dahl, of Yale University; Clarence T. Craig, of Oberlin; Frederick C. Grant, then of Seabury-Western Theological Seminary; William A. Irwin, of the University of Chicago; Willard L. Sperry, of Harvard University; Leroy Waterman, of the University of Michigan; Abdel Ross Wentz, of the Lutheran Theological Seminary at Gettysburg; and Kyle M. Yates, of Southern Baptist Theological Seminary at Louisville. Professor James Moffatt was chosen to be executive secretary of the committee and served in that capacity until his death on June 27, 1944.

The Chairman and General Secretary of the International Council of Religious Education are members ex officio of the Standard Bible Committee, charged with a special responsibility for matters of general policy, finance, and public relations. The men who have thus served as members of the American Standard Bible Committee are Dr. Robert M. Hopkins, 1929-31; Dr. Hugh S. Magill, 1929-36; Dr. Harold McAfee Robinson, 1931-37; Dr. Roy G. Ross, 1936- ; Dr. Walter D. Howell, 1937-39; President Arlo A. Brown, 1939-48; and Dr. Paul Calvin Payne, who succeeded Dr. Brown in 1948.

With the committee was associated an Advisory Board made up of representatives from each of the denominations affiliated with the International Council of Religious Education. This board has acted in an advisory capacity only; its members have been consulted with respect to the principles underlying the revision, and have made many valuable suggestions.

The committee has worked in two sections, one dealing with the Old Testament and one dealing with the New Testament. Dean Weigle, as chairman, and Professor Moffatt, as executive secretary, have served on both sections. The charter of the committee provides that "all

changes in the text shall be agreed upon by a two-thirds vote of the total membership of the committee," so that neither section is competent alone to make changes from the basic text, the American Standard Version of 1901.

The nine members of the New Testament Section who have worked since 1937 upon the Revised Standard Version are Bowie, Burrows, Cadbury, Craig, Goodspeed, Grant, Moffatt, Wentz, and Weigle. The section convened thirty-one times, in meetings covering 145 days, usually in morning, afternoon, and evening sessions averaging three hours each. Much additional work was done by correspondence and in meetings of smaller groups. In the summer of 1939, and again in 1940, the section met for two weeks as the guests of Professor and Mrs. Goodspeed at their summer home on Paradise Island, Sayner, Wisconsin. Most of the meetings were held at Union Theological Seminary in New York or at the Yale University Divinity School.

The initial draft of the revision of each of the books of the New Testament was prepared by one or two members of the section, to whom it was assigned. This draft was then typed, and a copy sent to each member of the section, for study prior to the meeting at which it would be considered. It was then discussed, verse by verse, in sessions of the section. A new draft, prepared by Dr. Moffatt, in the light of the decisions then reached, was mimeographed and distributed for further study. At subsequent sessions of the section, these mimeographed drafts were again discussed, verse by verse, and suggestions submitted by members of the Advisory Board and others were considered. A revised set of the mimeographed drafts was then submitted to the members of the Old Testament Section, who were given opportunity to record their dissent from any proposed change. At a meeting held in Northfield, Massachusetts, August 15-29, 1943, the manuscript of the entire New Testament was once more reviewed and the votes and

comments of the members of the Old Testament Section were considered. The revised manuscript was then placed in the hands of a smaller editorial committee, charged to prepare it for the press and supervise its publication.

The revision of the Old Testament has been proceeding along similar lines. In 1943, when the work on the New Testament was practically done, Professor Burrows was transferred to the Old Testament Section; and in 1945 five new members were elected to reinforce this section. These were William F. Albright, of Johns Hopkins University; J. Philip Hyatt, of Vanderbilt University; Herbert G. May, of the Oberlin Graduate School of Theology; James Muilenberg, of the Pacific School of Religion; and Harry M. Orlinsky, of the Jewish Institute of Religion, New York. In 1947, Dean Fleming James, of the School of Theology, University of the South, was elected a member of the committee and executive secretary of the Old Testament Section.

The Revised Standard Version of the New Testament was published on February 11, 1946; and an impressive service of dedication was held in Columbus, Ohio, on the evening of that day, in connection with the annual meetings of the International Council of Religious Education. At that service Dean Weigle, as chairman of the committee, presented the first copy of the Revised Standard Version of the New Testament, in a commemorative binding, to the Honorable Harold E. Stassen, president of the Council. One year later, on February 9, 1947, at the annual meetings of the Council in Grand Rapids, Dean Weigle presented the one millionth copy of the Revised Standard Version of the New Testament, in a commemorative binding, to Pastor Martin Niemoeller of Germany. The fact that one million copies were sold in a year is evidence of the hearty welcome that the version has received. Because of difficult publishing

conditions, the publishers were at no time throughout the year able to keep up with the demand.

Unlike its predecessors, the Revised Standard Version has no extended preface, explaining and defending the lines along which the revision has proceeded. This is done in a small book entitled, *An Introduction to the Revised Standard Version of the New Testament,* written by the members of the New Testament Section, and designed to help the general public to understand the main principles which have guided their work.

There are four main reasons why it was deemed necessary to undertake a new revision of the English translation of the New Testament:

(1) Because the King James Version was based upon a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text.

(2) Because the Revised Versions of 1881 and 1901 are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English. They have thus lost the directness, and much of the beauty and power, of the older version.

(3) Because since the revisions of 1881 and 1901 were made there has been discovered a great body of papyri dealing with the everyday affairs of life in the early centuries of the Christian era; and these have furnished scholars with new resources for understanding the language of the Greek New Testament.

(4) Because the meaning of many English words and phrases has changed greatly since the King James Version was made.

A major question which faced the committee was

whether or not to retain the second person singular, "thou," with its corresponding forms "thee," "thy," "thine," and the verb endings "-est" and "-edst." After considerable debate and experiment it was decided to use these forms only in language addressed to God. In general the Revised Standard Version uses the simpler forms, as "to" for "unto" and "on" for "upon." "Enter into" is "enter." The "so" is omitted from "whosoever," "whatsoever" and the like. "According as" is simply "as." "Insomuch that" is "so that." "Of" becomes "by," when the actor or agent is denoted. Jesus was baptized "by John" rather than "of John," and tempted "by Satan" rather than "of Satan." Such phrases as "on this wise" and "set at naught" and such words as "privily," "wherein," "whereby," "thereabout," and "divers" are replaced by modern equivalents. In punctuation, and in the use of quotation marks, modern usage is followed.

Yet that does not mean that the Revised Standard Version has been cast in what may be called "the language of today." The committee resisted the temptation to use phrases that are merely current usage, and sought to put the message of the New Testament in simple, enduring words that are worthy to stand in the great tradition of Tyndale and the King James Version.

This brief account of what promises to be an incalculably great service to the culture and life of this and succeeding centuries, may well close by quoting the words of the members of the New Testament Section of the committee, as they appear in the *Introduction*:

> "We began this work because we were charged with it by the churches, through their educational boards associated in the International Council of Religious Education. Our years of working together upon it have deepened our sense of its urgent importance. The Revised Standard Version of the New Testament is needed, not just because the King James Version is at times

erroneous and misleading, or because the American Standard Version is somewhat lacking in beauty and force, but because the Word of God is needed by men in our time and hereafter as never before. And the Word of God must speak to our time plainly and directly. It must not be disguised in phrases no longer clear or hidden under words that have changed or lost their meaning. It is our hope and our earnest prayer that we may not have failed, but that this Revised Standard Version of the New Testament may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

XV

CHOOSING MAIN DIRECTIONS

In response to the divine thrust for togetherness, the many persons and groups busy side by side in the Council have increasingly discovered that the choice of a main direction is the most important choice of all.

The reader has already covered a wide range. In four chapters there have swung before his eyes in succession the origin of the International Council of Religious Education and of the Christian education movement, the organization of a new structure a quarter century ago to meet the needs of a new time, and the slow but certain creation of basic educational and theological foundations for that movement. Then, in seven chapters, perhaps now on more familiar ground, he has followed the developments of various phases of Christian education, such as age-group and other programs. Three chapters then have introduced him to areas not usually associated with religious education—reaching the public mind, meeting needs created by war, and the revision of the Bible. In preparing this record, it has been necessary to deal at length with work and programs in detail while touching here and there a main current that underlies all specific activities. It has sometimes been possible to indicate these main currents or trends. Again the details, while necessary, have absorbed attention so that the main directions while often implicit could not be clearly set forth. Since main directions are more important than side trips, this chapter will pick up these main trends for treatment by themselves.

It seems wise to give this overview at this time because of a change of emphasis in recent years in regard to understanding history. The older method too largely sliced history up into periods and geographical units and gave the facts as to a particular period or area with a minor regard for the forces that were continuous from one period into the next and those that overflowed geographical boundaries. The newer emphasis bears down heavily upon the continuous factors in one civilization that are carried over into and affect the next. For example, one current writer begins with the Minoan civilization of ancient Crete and shows how that entered into the Hellenic culture. He then elaborates upon the way in which this Hellenic contribution entered into that vast and long-lived phase of human society that we call Western Civilization.[1] In such a blending of the past with the present, the result is determined, not by the environmental culture or by the quality of the people alone, but by the relation established between the two. And this profound law which has been at work through many centuries has also shown its hand in the brief period covered by this record.

This chapter will deal with three successive periods through which the Christian education movement and the International Council of Religious Education have passed.

This over-all picture must take account, first and briefly, of developments up to the organization of the International Council in 1922. It will then deal with the two periods that divide the intervening twenty-five years roughly into two equal parts: one, the administration of Dr. Hugh S. Magill, the first General Secretary of the Council, a period of thirteen years; and second, that of Dr. Roy G. Ross, the General Secretary for the latter part of the quarter century. We shall see the way in which these two and other men

[1] Arnold J. Toynbee: *A Study of History.*

built upon the carry-over from the foundations of a previous period, took account of the conditions prevailing in the churches and in the world at the time they were at work, and brought to the policies and programs adopted a contribution built upon their own experience, abilities, and points of view. In each of these periods, this chapter will deal with the main currents or trends within the Council and the Christian education movement.

I

First, the development of the Sunday school and Christian education movement up to 1922. As much of the detail of this historical development as there is room for in this book is given in Chapter I. Attention will be centered here upon four main trends which in this period set the direction of the early movement and left their permanent deposit at many points in the entire movement.

1. Expansion of the Sunday School

From its humble numerical beginnings at the beginning of the nineteenth century the Sunday school movement in a century and quarter had twenty-one million members in North America and something over thirty million throughout the world. During this period there had been developed in the United States and Canada a vast organizational structure that reached from the International Sunday School Association down through state and provincial Sunday school associations organized in nearly every state and province with a continuance of that structure down to the counties, with districts or townships within the counties and cities. This vast expansion of membership began with an initial idea that church people of all ages should come together in a school for the study of the Bible particularly but also of Christian living and experience. The enthusiasm for this new approach to the task of the Christian church

spread from person to person and group to group until this impressive numerical development had taken place. This fundamental development of the early period laid the foundation for future work and has entered into many things that have been done since. The campaigns that have been undertaken by numerous denominations in the last five or six years for an increase in Sunday school attendance, while rooted in the same evangelistic imperative which led to the early expansion of the Sunday school, have also been influenced by this heritage of numerical growth.

2. The Primacy of Lay Leadership

As has been indicated throughout this volume, the Sunday school was essentially a lay movement in its origin and in the early impetus by which it spread throughout the world. In fact, the first professional leadership of the Sunday school movement was made up of men who, beginning as part-time or so-called volunteer workers, gradually came to work at it all the time and on salary. Again, we see the continuity of important factors in history when the twenty-first Quadrennial Convention of the International Council held at Des Moines, Iowa, in July, 1947, was a convention dedicated to and made up primarily of the lay men and lay women in Christian education. In truth, Christian education is predominantly a lay movement in that the vast bulk of its work is done by its lay Sunday school teachers and other leaders.

3. Simplicity of Programs and Materials

It is to the credit of the leadership of the early days that program plans and standards and materials were of a simple and practical character. Sometimes the simplicity of these early plans is criticized today. However, in a new movement such as this that had to grow out of the experience of

the people themselves, many of whom were of average type in educational and other equipment, every program suggestion had to be simple enough to be used by these people. For example, the set of standards produced under the direction of the International Council in the early thirties makes an interesting comparison with the ten-point standard of the Sunday school movement of twenty years before. The ten-point standard gave a Sunday school ten credits if it had a leadership training class of some sort. There was no attempt to evaluate that class. The modern standards, where there was an awarding of a score or credits at all, gave a set of questions by which to evaluate the kind of work that was done in that class, a vastly different matter. Relative simplicity of the early program meant an ease in promoting it and a ready acceptance on the part of Sunday school people; at the same time it set a certain pace or pattern for the Sunday school movement that created its own problems with the development of trained leadership later on. That there is a carry-over from this period to the present is shown by the fact that after the present standards for the various departments of the Sunday school had been in operation for a number of years, it became necessary in order to meet the needs of the field, particularly in the states that continued most closely the earlier type of program, to move back in the direction of the ten-point standard by issuing "A Simplified Standard." It was simpler than the standards of the time but it was not as simple as the ten-point standard of years before.

4. Development of Professional Leadership

The very vitality of the Sunday school movement with its emphasis upon the matter of expansion, lay leadership, and simplicity of program meant that it captured the attention of the churches. Very soon ministers became interested in the work of the Sunday school, both in their local

churches and in the Sunday school associations. This brought them into association with lay leaders of these organizations and at this point two of the significant trends in the Sunday school movement met: the lay leader who, for example, had the training of a competent farmer, found himself side by side with a neighboring minister who had had college and seminary training. The emergence of this trained and professional leadership was, of course, under way for a long time before the creation of the International Council. It expressed itself in the organization of committees or boards of Sunday school work in a large number of denominations and the organization of the Sunday School Council of Evangelical Denominations to represent these boards in the interests that they held in common. The relationship between this organization and the International Sunday School Association had, as would be expected, its mixture of friendly cooperation and of tension. The result of these was the organization of the International Council to take over the activities and programs of both organizations in 1922.

These four major trends constitute important factors from past history that were carried over into the quarter century covered in this volume.

II

The first half of the new period in Christian education, 1922 to 1935, corresponded with the general secretaryship of Dr. Hugh S. Magill.[2] His one inclusive responsibility for getting the new organization established and on its way and then of guiding it during this period contained naturally a large number of separate parts and special problems; these have appeared in detail in nearly every

[2] For treatment of Dr. Magill's election as General Secretary, his previous experience and personal qualifications, and a summary of the numerous significant accomplishments of his period of service, see Chapter I.

chapter of this volume. However, these numerous sectional enterprises all clustered around three main centers in each of which the Council had to choose a new main direction and thus determine its future service. These centers had their antecedents in the past and, depending upon the use made of them during this period, they were to have their outreach in the future. One of these centers was the nature of the educational leadership to be carried over and recruited for the new organization and its expanded work. Another was the denominational leadership that, to be sure, had functioned effectively in the range of the Sunday School Council of Evangelical Denominations but had been restricted in doing so because of having only a nominal budget and no staff. The third center was that of creating a new national organizational structure itself to meet the changing needs of the growing educational program that was certain to result from the new impetus given through the first two. New directions for the first two of these lines of interest were chosen at the same time and with an interplay of influences, while the third came later as a result of progress in these areas.

1. A New Type of Educational Leadership

As already pointed out, the full time or professional leadership of the International Sunday School Association was recruited largely from its lay forces. It must be kept in mind that the close contacts of these persons with the local churches and schools gave their work an appeal and power that contributed much to the success of the religious education movement. It is also significant that in the staff of the International Association an increasing use was made of the professionally trained leadership of the churches. However, in the staffs of the denominations and in other fields of service there were many other well-equipped persons for whom only the merger itself could create contacts and

channels for them to serve the entire movement. With that event, these channels were opened.

The new General Secretary, with previous professional experience entirely in the field of public education, quickly sensed this need and opportunity and moved to meet them on a broad front.

It is significant that after choosing a Business Manager, whom he brought with him from the National Education Association, five of the first seven appointments that Dr. Magill made to the new staff either had or were within a few months' reach of their Ph.D. degrees, mostly in the field of religious education. The effect of this educational background soon became evident in the program of the Council. It appeared first when the new curriculum for leadership training was undertaken. This was the first move in the direction of a more thoroughgoing educational program in place of the more simple plans of the past. It built upon the excellent work that had been done through the Committee on Education and the pioneering work of Walter S. Athearn and others preceding the merger. But these more sectional efforts, which had to wait for acceptance and effective development through official, creative groups, came into their own at this period. They were expanded and enriched because they became gradually the one official program of the Council and of its cooperating agencies. This newer type of program was possible, in a generous degree, because of the type of staff leadership, but also because it could have the strong and controlling influence of denominational leadership in the committees at work.

A similar development took place when, through the Department of Research and Service, new standards for the church school as a whole and for its various departments were developed. This was also the case in regard to the newly developed International System of Records and Reports, the bulletin on architecture, and at other points.

Also during this period the work of the previous Committee on International Curriculum, which had been carried on as a sub-committee of the International Lesson Committee, became an integral part of the educational program of the Council. This committee under the leadership of Professor Bower brought into the active work of the Council some of the outstanding university leaders of the country.[3]

These developments stamped a new procedure and viewpoint on the work of the Council, one that has remained with it and seems certain to remain. While the form in which the Council uses these resources in its program must change from time to time, the fact that persons professionally equipped feel that the program is in a generous measure their own because they contribute to creating it, is an advance step that will not be retraced. This closer approach to the educational forces of the country soon brought statements from some leading educators as to the way in which the program of the churches was highly regarded in educational circles. Along with these commendations, there were those who felt that in moving in the direction of acceptance by the educational forces the program had lost contact with some of the less well-trained teachers and other leaders of local churches. No doubt, to a degree that is difficult to measure, this was the case. During any radical readjustment this danger must be faced. While the period of this change was marked by some decline in lay interest in the Council program, the broad foundation laid by the change itself was a base on which the renewed lay program of recent years could be built.

2. The Controlling Influence of the Denominations

It is significant that the annual meetings of the International Council from the beginning were fixed for February,

[3] See Chapter IV.

the date previously used by the Executive Committee of the former International Sunday School Association. Before the merger this Executive Committee contained a large proportion of secretaries of state and provincial Sunday school associations. These men had a generous share in the decisions that determined the policy of the former association. With the coming of the merger and the annual meetings of the new body, it was natural that many positions of leadership in the Executive Committee of the new Council were filled by the denominational executives of Christian education. With modifications due to changing experience through the years, this condition has prevailed until today.

The fundamental reason for this development was the fact that the state associations had in recent years declined in strength while the denominational leadership during this period had expanded rapidly with general executives, publishers, departmental leaders, age-group specialists, and others. These persons had been active in the committees and sections of the former Sunday School Council and in the Committee of Education that had been set up by the former Sunday School Association; thus it was a natural development for them to move into positions of leadership when the new organization got its program under way. Also, these denominational leaders had had a prominent share in bringing the merger to pass. For them to move into prominence in the new body was a natural step.

To read the membership roster of the various committees of the Council after they were set up, and in recent years as the number has increased, sets forth vividly the way in which denominational leaders have entered into the Council's creative program. In most cases the committee exists in the first place as the agency through which the member agencies can do together the things that meet their own needs and can best be done together and also those that

best serve the total need of the churches in the committee's field. With the preponderance of educational personnel in denominational staffs and with the responsibility of these staffs for creating the programs of the denominations, the denominational leadership has inevitably become the central factor in this total working group. State and city councils share largely in the Committee on Field Program but to a limited degree in other committees because of smaller staffs. Specialists from various fields make valuable contributions to the work of many committees. But the denominationally appointed members are the more numerous. In fact, one program committee for many years restricted its membership to those from member agencies at work in its field. Lesson committees contain persons named by the denominations wanting to use the committees' products. In the Board of Trustees, the associated sections, and the Council itself, this central influence of the denominations prevails. It is a natural factor in an agency established to serve their local churches and the communities in which these churches are located. To put this principle into effective operation and in a balanced relation to others meant the choice of a new direction in the Council's work.

3. Reorganization of Council Structure

The two new forces of trained leadership and denominational control found within a few years that they were working in an organizational framework that, while serving the general work of the Council well, did not so serve them; for it had been created to serve a different situation from the one existing after the Council had begun to move in the two new directions discussed above. The original committee structure of the Council was in itself in part an outcome of the tensions preceding the merger: it carried over into the Council the Committee on Education of the

Sunday School Association, the several committees and sections of the Sunday School Council, and the International Lesson Committee, which had not been an auxiliary body of either.

As the work of these groups expanded, they overlapped with each other and each became aware of new areas of need not being touched. They were themselves unrelated, and the Council was too large a body to undertake their correlation in the interest of a total program. It was imperative that this new problem be solved, not just for the sake of organizational finesse, but because the emerging educational program of the Council could not realize the great promise already appearing in it unless this problem were solved. Here again the Council demonstrated the principle stated early in this book as to the way in which structure must be chosen to serve the function of an organization and must change as the function changes.[4]

To meet this basic need a new body, the Educational Commission, was set up in 1928. It took over the Committee on Education and its sub-groups, the existing committees that had been carried over as Council committees, and the lesson committees. These were all made auxiliary to the commission. The Committee on Education no longer existed as such.

This new educational body was made up at first of eighty and later of about 120 members. Here the educational program of the Council was considered. Educational committees reported to the commission, which reviewed their reports, approved or amended their recommendations, and recommended major educational policies to the Council. In a few cases, such as the approval of lesson outlines, the Council gave authority to the commission. In 1929, the first year of the new body, there were eight program com-

[4] See Chapter II.

mittees, including those on Improved Uniform and Graded Lessons, the three age-groups, leadership education, and others. In 1936 there were thirteen. During its first six years, the commission presented an average of twenty-six major recommendations on educational matters to the Council. When new phases of work, such as the United Christian Youth Movement or the New Standard Leadership Curriculum, emerged, the commission took major time for a full presentation and discussion of these plans in the Council itself. Thus, this revitalized structure shaped the entire program of the Council.

The choice of these three determinative new directions laid solid foundations on which the worthy achievements of this period itself and of the years to follow could be built.

III

This section deals with approximately the second half of the first twenty-five years of the Council's history and corresponds with the period in which Dr. Roy G. Ross has served as General Secretary.[5] He, like his predecessor, faced one responsibility that included all others: that of taking account of and building upon the foundations laid and the new directions chosen in the past, and of doing so in the light of the new conditions in which the next period of service must be carried on.

The Christian education movement during this period had to take account of certain forces at work in the churches and in society at large. While some of these had been in operation for some time, it was during this period that they came to have their largest influence upon the thinking of the churches. A world-wide depression had exerted its full effect by the middle thirties. While many of the nations

[5] See Chapter II for presentation of Dr. Ross's election as General Secretary, the record of his previous service and his personal qualifications as well as an over-view of the outstanding achievements of the Council during his term of service.

were recovering from that depression, an alarming number of them were doing so by spending their resources in the production of armament because of the threat of war. Before the thirties were past the United States and Canada were also under the influence of this fear and were basing their own economic recovery, in part at least, upon similar preparations.

Along with these developments important changes were taking place in the thinking of religious and other socially minded leaders in many countries. These changes often expressed a pessimism rooted in the first World War and nurtured by events of their time. The Protestant churches had manifested a renewed interest in the theological basis of Christianity; this, too, for many, had its roots in a disillusionment as to social progress and the social program of religious agencies. Many believed that the place of evangelism in the church needed to be rethought and that in religious education this had been neglected. Numerous persons and groups began to plan for reaching out to the unreached.

It was natural that these changes should turn attention to channels by which the public mind could be reached, such as the radio, the motion picture, visual aids, and the secular press. Also, in the early and middle thirties a number of far-reaching world conferences were held, focusing attention upon the world interest of Protestant Christianity and bringing together its leaders to think about the interests common to all. In such rethinking, the Christian education movement had both to receive and to contribute its share of influence. It was to be expected, therefore, that these stirrings of thought, planning, and purpose throughout Protestantism should express themselves in important ways in selecting new directions for the next period in the life of the Council. While the chapters preceding deal with the departmental services of the Council during this time, this

section will present other new directions, indicated by the past and by present-day conditions, that have been chosen.

1. Expansion of Resources, Program, and Personnel

The main new directions chosen for the program of the Council and the Christian education movement during this period began with one that was basic to the others: a vigorous expansion of the financial support, the program, and the working resources of the Council.

With the lessening of the severe results of the depression, the Council now moved forward in an expanded financial program. The budget increased from $126,970.00 in 1937 to $616,628.55 for 1948. This increase in financial support is shown in the spot at which it was aimed: an expansion in areas of service. Only three departments had the same type of organization in 1948 as in 1935. Four others had been divided into eight because of changes and developments. Also nine new departments were created during this period. These are educational evangelism, ecumenical education, lesson studies, radio and audio-visual education, Standard Bible Committee, English Bible, public relations, promotion and finance, and Laymen's Crusade. The range of this expansion of fields of service appears in the increase of departments from eight to twenty, of staff members from ten to twenty-three, and of employed personnel from twenty-nine to between sixty and seventy.

The number of individual gifts increased from 258 in 1937 to 3,131 in 1947. This means a significant increase in the number of persons whose interest in the Council's work develops along with their financial gifts. But the increase in personnel went much further than this growth in individual givers; it took in also carefully thought out plans for enlisting an increased lay participation in the program and in the Council. This emphasis upon lay persons grew out of the experience of the past and the needs of Christian

education itself, but it also was related to the fact that the movement has been finding its place in the total church. The broad interest of lay men and women in the whole church made their participation in Christian education even more necessary than in the past when education was more content with a sectional role in the church. This move towards restoring laymen to a significant place in Christian education began with the development of the Laymen's Crusade already discussed and extended into the organization of the Lay Section of the Council. The Committee on the Study of Christian Education then picked up this new impetus and in its report provided a significant place for lay people in the Council structure. It is important to note that this renewed concern for lay personnel rests upon an awareness that the movement depends not upon either a lay or professional support but upon both, for both are needed and each contributes most in close association with the other.

On this substantial base of increased working forces, the Council has gone forward during this period to choose four other main directions, which have been successfully followed because of this enlarged support. These four have all centered around one larger purpose, namely the rethinking of the place of Christian education in total Protestant Christianity. This rethinking became necessary because the Christian education movement had its origins in sectional phases of the total Protestant enterprise and not in that enterprise as a whole. For example, one of those origins goes back to the Sunday school, but that was not the whole Protestant program. Another root goes back to the young peoples' society movement, another to the vacation Bible school, another to the weekday religious education program, none of which had been the total program of the Protestant churches. When the Christian education movement itself took over or came to include

these and other phases of the educational work of the churches, it still was not related at many points to the entire program of Protestantism. As Christian education began to expand in its concept of what education is, namely, any process that touches life and seeks to change it, the educational program moved closer to other phases of the work of the church that had not carried the name education. At the same time these other phases of the church program, such as preaching and pastoral calling, began to take on through their contact with life and the experiences of growing persons some of the methods and approaches that had come to be known as educational. Thus, Christian education had come to the place where it could not think of its whole program apart from the program of the whole church. The result was that the Christian education movement had to re-think its relationship to the entire church. The lines along which this rethinking took place constitute new main directions in a very important sense.

This rethinking took place along four fundamental lines: in theological thinking; in the concern of the church for the unreached; in the approach of the church to the public mind; and in the contact of the movement with agencies and groups to which it had not previously been related.

2. In the Theological Thinking of the Church

Within the Council this rethinking took place through the work of two significant committees. Both are dealt with in detail elsewhere in this volume.[6] The significance of this approach requires separate treatment in this chapter at one important point.

The first general study given to the entire program of Christian education was carried on by the Committee on Basic Philosophy and Policies, which produced its report

[6] See Chapters III and IV.

in the document *Christian Education Today,* which was published in 1940. The committee was made up of a comparatively small group of capable and representative persons from within the Christian education movement itself. Its report made an important contribution to the thinking of all concerned in Christian education.

In the report of the General Secretary to the International Council in February, 1943, he presented a list of goals for the new year, among which he recommended as follows: "The Council should appoint a commission which will attempt to evaluate the methods and procedures of modern religious education and recommend any needed corrections in the light of the experience of the years." At the meeting in 1944 his report returned to this subject and outlined the steps that had been taken during the year to bring about such a study. Action was taken at this meeting of the Council setting up the Committee on the Study of Christian Education.

In naming the membership of this committee, the Council made an extremely significant choice: it had to decide whether a restudy of Christian education to meet the challenging needs of the period ahead should be made by a group entirely within the Christian education movement, as some preferred, or by a group entirely outside that movement, as others would have wished. If the first path had been chosen it would have followed the admirable work done by its previous committees, but it could not have broadened its field so as to take account of the new situation created in recent years by basic trends of thinking throughout the churches. If the second, the results would have had both the values and the handicaps of the "Rethinking Missions" report of some years ago. The Council decided to take neither alternative. Its conclusion was that conditions made it necessary to lay the responsibility of this study heavily upon the hearts of a group of competent

persons to be recruited both from within the Christian education movement and from outside. Thus, it selected a committee made up of a representative cross section of the leadership in thought and action of the Protestant churches themselves. The full meaning of this decision became apparent as the work of the committee went forward and especially when its report was made available. This significance appears in all sections of the report but particularly in the important section dealing with the theological foundations of Christian education. The committee included professors of theology in theological seminaries, pastors, professors of religious education, laymen, and public education leaders. Some were conservative and others liberal. But the committee was set up so as to provide a cross section of the competent and unbiased leadership that serves the whole church; this was done because it is in and throughout the whole church that Christian education has to be carried on. The work of this committee is one of the most important steps taken to guide Christian education in finding its place in the field in which it works, namely, *the Protestant church as a church.*

3. The Concern of the Churches for the Unreached

In this concern Christian education chose another new main direction that was destined to lead it out of its restricted field into the whole church. These new plans have been treated earlier as a phase of the convention and field program of the Council.[7] Here it will be necessary to think of this new development from the standpoint of its basic philosophy and program.

This philosophy and program can best be seen through a report presented to the Council in February, 1941, by the Central Committee. This report embodied the findings

[7] See Chapter X.

and recommendations of a conference on the United Christian Education Advance held in Pittsburgh, Pennsylvania, the preceding December. In his annual report the General Secretary showed the place of these plans in the thinking of the cooperating forces of Christian education when he said:

> For years our religious education forces concentrated their attention on the improvement of the local church curriculum for Christian education. For other years, it continued this emphasis while developing and coordinating a series of field activities which would be logical carriers of the ideals, the principles, and the program suggestions which had been developed. During these same years there was a neglect of our obligation to make the best Christian training which we could provide also available to and desired by the other half of our children and youth who constitute our "spiritually illiterate." It is therefore a matter of real gratification that we are now including in our perspective this third phase of our responsibility. . . . If we have the statesmanship, the ability in cooperation, and the courage which our times demand, this united emphasis can bring new life and power to us both as individual leaders and as organized groups.

The report of the conference reinforced this urgent note in its first paragraph as follows:

> Our civilization faces a grave crisis. Violence and force are rampant because our spiritual insights and ethical codes are inadequate. They do not qualify us to manage a highpowered, technological world. Secular sovereignties rule modern man's conscience because he has lost the true God. Human freedom retreats before the swagger of human half-gods. Catastrophe is indeed upon us unless the power of true religion can be rapidly and widely extended.

The Advance was then defined as a concerted movement of Protestant educational forces to make available to every person and every home opportunities for Christian growth. Through the Advance, Christian educational forces reaffirmed their conviction that the Christian teaching program can release the power of God to change lives, to

Christianize new areas of personal, community, and national life, to achieve Christian world brotherhood, and to lift up and glorify Christ in the hearts of men in our day.

The Advance had both immediate and long-range goals. It was to be a continuous and growing program, adapting itself to changing and emerging needs. It aimed both to increase the number of persons served by each church and to improve the quality of its program. It encouraged and guided the religious forces of the entire community to face their whole task of Christian education cooperatively. Through this united approach it sought to help them reach every person with the service and influence of Christian education, and also make the general social environment more conducive to Christian living.

The Advance itself after a few years was carried forward under the name of the Mission to Christian Teachers, but its basic evangelistic purpose was the same. As this book goes to press, this same spirit goes forward on a broadened base as the National Christian Teaching Mission, which has been described as "the newest thing in educational evangelism." This is carried on through a series of inter-church missions in various cities based upon visitation of potential church members as a part of a thoroughgoing plan of advance preparation and immediate and long-term follow-up. Also, this inter-church emphasis on "reaching out" has been reflected in many extensive and aggressive denominational programs that have increased materially the membership and working forces of church schools and church.

Because of this new direction boldly and constructively taken by the Council and its member agencies, Christian education will henceforth seek to operate in the entire life of the church and with the church's vast, unreached evangelistic potential dominant in its thought and plans.

4. Reaching out to the Public Mind

To choose new directions for Christian education by expanding its base of support, giving it its true setting in the theological thinking of the church-at-large and blending it in a new synthesis with the evangelistic purpose of the church means that one is still moving within the accustomed and accepted patterns of the church itself. While these would be accepted by most as highly desirable moves, yet they have the limitation of their field.

When, however, Christian education boldly and in constructive fashion reaches beyond these and seeks to strengthen its approach within these areas and elsewhere by changing the public mind, then something new has been undertaken. Yet this is exactly what the Council, and through it the cooperating forces that compose it, did about one-third of the way through the period now being discussed.

This move rested upon the clear conviction that just as Christian education could not live its full life in a section of the life of the church, so it and the church could not experience their fullest life within their own churchly section of society as a whole. This conviction on the part of the leadership of the Council had, of course, several sources. But the most important one was the awareness that was born in upon that leadership in initiating and carrying through the United Christian Education Advance. For these leaders became acutely aware through that effort of what they had previously known at longer range but had not sensed up close. For example, they began to study juvenile delinquency and saw that it is intermeshed with life both within and without religious groups; they saw that as soon as the Christian movement historically ceased to be an isolated part of its world and set out instead to change that world, the mind-sets and practices of everyone in that world became in an intimate fashion its business. For

the Christian man and his family, no matter how deeply they are influenced by the thinking of the church, are also intermingled with the nonchurch world at work and at play, in the school and across the fences between farms or back yards. Nonchurch people must also be reached, primarily for their own sakes and also because of their value to the Christian movement. Clearly they cannot be reached through church channels alone. Thus, there had to be a program of public relations to reach both those outside and those inside the church if the broad-scale program of Christian education, in its old and tested directions and the new ones, was to move forward.

In his annual report of 1940 the General Secretary called attention to the need for a strong public relations program for the cause of Christian education and for the Council as an avenue for a united approach in this field. He then added:

> Our Christian education agencies have been so busily engaged at the task of perfecting techniques and producing educational resources that we have failed to keep our constituency adequately informed of the significance of our activities.
>
> We must for the common weal provide avenues through which we can call the attention of individual citizens and churches to the vast number of spiritual illiterates, the imperative for Christian education, the significance of present-day movements of thought and action, the valuable educational resources which are available for the task through our denominational boards and state and city councils, the potential strength of our interdenominational ap-approach, the need of lay interest, participation and support, and the challenge to aggressive action by local church and community agencies, for the improvement and extension of our church schools.

This statement was an important factor in initiating the choice of a main direction for the work of the Council and Christian education. The Pittsburgh conference of December of that year laid down the four basic objectives of a program of public relations in connection with the

United Christian Education Advance.[8] The detailed plans for carrying out these aims are discussed earlier in this volume.

To review these purposes in the light of plans already in operation for carrying them out makes clear the significance of this new direction for Christian education. Because of this choice the movement will no longer be content to operate in a corner of our times and of our world.

5. Cooperation with Other Agencies

The changes by which Christian education has been moving out into its natural place in the total church have been accompanied by another change in the same direction but of a much different nature: cooperation of the Council with a widening range of other agencies. This cooperation has been intimately related to the changes in program mentioned above, so intimately that it would be impossible to say at every point which has been cause and which effect. In fact, as one might expect, each type of change has affected the other in an exchange of influence in broadening the educational base of the church's program; they have "infected each other," so to speak, with the values in the broader view. And both have been under influences other and larger than themselves. This cooperative contact with other agencies and groups has been carried on in many directions.

One of the first of these approaches had its roots in the fact that city and state councils of religious education were themselves broadened into councils of churches.[9] The causes of this lay in the conditions in the communities and larger areas themselves that could not be met by a religious education agency or a general church agency, with either working by itself or even when the two served the same

[8] See Chapter XII.
[9] See Chapter X, Section III.

constituency. As a result of these mergers, the Association of Council Secretaries was organized on the basis of a previous organization of executives of educational councils alone. The Association has had a vigorous life. It brings together each summer for a week a group of 150 to 200 men and women who are giving their lives professionally to inter-church work. These come from national, state, city, and county inter-church organizations. At this meeting they deepen fellowships, broaden their vision, and improve their methods of cooperative work. The International Council and its staff have actively shared in this agency since the beginning. It is significant that some denominational secretaries always share in its program and one of the most stimulating leaders of its annual seminar in recent years was a denominational executive.

With such forces at work in the constituency it soon became clear that the various national inter-church agencies could no longer plan their field programs separately. The Inter-Council Field Department was therefore organized.[10] This department represents the International Council, the Federal Council of Churches, the Home Missions Council, the United Council of Church Women, the Foreign Missions Conference of North America, the United Stewardship Council, and the Missionary Education Movement. This means that it represents the entire inter-church movement in North America in its approaches to the field. The significance of this department will appear best in a list of topics considered at a recent meeting:[11] a staff report covering developments in state, city and county activities, staff changes, cooperative field research, joint promotion of activities of home and foreign missions, a missions public relations office, the Southeastern Inter-Council Office recently opened, comprehensive news coverage on inter-

[10] See Chapter X, Section III.
[11] April 10, 1947.

denominational cooperation, relations of councils of churches to councils of church women and to community churches, cultivating personnel for councils of churches, relation of councils to Y.M.C.A.'s, proposed conferences on economic life and world order, and a plan for ecumenical fellowship.

Such a roster as this shows how in its field outreach as well as in other ways, the International Council has again moved in the direction of the entire church.

In addition to the work of this Department, the Inter-Council Staff Conference was significant. The staffs of the inter-church agencies held for some years a staff conference at which the programs of all were discussed, joint activities planned, and an understanding of the total program created.

Three activities in the age-group programs have also given expression to this broadening movement in cooperation.

In the field of children's work, the Council has cooperated in the Inter-Agency Committee on Child Welfare. This committee has been made necessary by the tragic conditions facing the childhood of the continent. The committee represents the United Council of Church Women, the Home Missions Council, the Federal Council of Churches, and the International Council. The committee proposes three procedures as ways by which the various agencies can be more actively related to all boys and girls within their reach: First, that each local church name a person to represent it in all matters of child welfare. Second, that there be a committee in this area in each community. Third, that this committee work effectively with other community agencies serving children. The importance of such an inter-agency committee is apparent in these three major purposes.

When the United Christian Youth Movement was started in 1934, it was considered entirely within the framework of the International Council. But within a month a

larger conference, called to consider next steps, was on a much broader base of representation. At present, the movement has the following impressive list of agencies cooperating in it: forty denominations, thirty-five state youth and other councils, and sixteen national groups, including the International and Federal Councils, Boy Scouts of America, Girl Scouts, National Commission on University Work, Student Volunteer Movement, the Y.M.C.A., and the Y.W.C.A. That the youth program has moved into a wider field of activity becomes clear when one scans such a list.

The United Christian Adult Movement has broadened the scope of adult work in a similar fashion. The agencies working with the International Council in developing the movement and carrying it forward are the National Protestant Council of Higher Education, the Federal Council, the Missionary Education Movement, the United Stewardship Council, the Home Missions Council, the United Council of Church Women, and the Foreign Missions Conference.

The Council has also moved forward during this period in emphasizing religious education in the community with the increased cooperation among a wide variety of local organizations that such work involves. In order to carry this forward the Council created a strengthened Field Department with full-time leadership. For some years it carried a staff member on community cooperation. It called a staff member to organize local units of the United Christian Youth Movement. The regional conferences in the youth field for training leadership for community work have been an important factor in this community project. In December, 1947, the Council held a significant Conference on the Community and Religious Education with, it is believed, far-reaching results in the community outreach of Christian education.

For some years there have been eight Protestant inter-

church agencies in the United States. As one could expect, the same forces at work in the churches to broaden the base of Christian education have deeply affected the relationships of these bodies to each other. Inter-council committees and staff conferences, the Inter-Council Field Department, an increasing fellowship among employed and other leaders, and a constant interchange of experience were natural results of this process. But these steps proved not to be enough: closer relationships soon moved towards proposals for a merger of these agencies into one national interdenominational body, as described elsewhere in this volume.[12] As this book goes to press, indications are that an interchurch agency along the lines proposed, with most if not all of the eight present agencies included, will be established in a few years. Thus, there will be expressed organizationally the basic trends by which Christian education has been broadening its nature and scope.

IV

The above presentation of the choice of main directions for Christian education makes the future the note on which this volume may well close. For any basic trend will find its full expression in the as-yet-unrealized future.

As the record shows, the history of the Council has been one of the outstanding achievements, not only of twentieth-century Protestantism, but of the religious life of the North American continent. In and through the Council the educational function of the church has reached the highest level thus far of self-consciousness and self-criticism. The educational function of the church has been defined, its basic religious and educational philosophy formulated, its content and procedure systematized, and its relation to other educational processes and agencies explored. As a

[12] See Chapter II.

cooperative movement, the Council represents one of the most impressive and significant unitive achievements of Protestantism.

Perhaps the outstanding feature of those achievements is the fact that at their best they are not yet complete. The Council and its work at the end of a quarter of a century of history are not a finished product. As history shows, the Council is a *process* in which continuity and change have been indissolubly united. It has from time to time expanded and redefined its functions. It has more than once rethought its underlying philosophy in the light of changing religious and educational thought and practice. It has reformulated its content and methods in the light of experience. It has enlarged its conception of relationships to other interdenominational and nonchurch agencies, and has come to see itself as a part of the whole American educational scene. It is in this spirit of a dynamic movement that the Council faces the future with hope and the spirit of adventure, expecting and ready to meet the challenge of change. While the problems that have been raised during a quarter of a century are not yet wholly solved, they have at least been clarified and a fund of experience of incalculable worth has been gained in facing future problems.

It is not possible to clearly forecast the specific directions which the work of the Council will take in the future in view of both the directions of the past and the rapidly changing scene in which it works. The proposal for merger with other interdenominational agencies is before the several Councils and their constituent denominations for ratification, but final decisive action has not yet been taken as this historical record is prepared. If the merger is consummated, the cooperating educational agencies will have a relationship in the educational division of the new council comparable to that which they now sustain in the International Council. The experience in state and city merged

councils would indicate that the educational functions will, however, be more closely integrated with the total program of the church. This will be mutually advantageous to the various programs which are so related. It will be following a trend which the Council has long fostered on religious and educational grounds. The educational method will increasingly penetrate every area of church life, whether preaching, evangelism, stewardship, administration, social action, or pastoral care. Reciprocally, the educational program will be increasingly influenced by these other functions. The growing emphasis upon ecumenical Christianity will give a new outreach to this vitalized church program.

In any case, the future of the Council will fall within one of the most eventful periods in the history of mankind. We stand at one of the great turning points of history. An older order of life is passing, and a new world is coming into being. The issues which mankind faces are fraught with unprecedented possibilities for good or evil. Once more the Kingdom of God is at hand. The ancient dream of the prophets and of Jesus may become a reality if the Christian forces are able in our generation to make the ideals of the Kingdom of God prevail in the hearts of men on a wider scale than has ever been possible before. Unless the attitudes and motives of Christ prevail at the councils of the United Nations, in the adjudication of the rights of labor and management, in interracial relations, and in the control and utilization of atomic energy for human welfare, diplomacy and social legislation will be in vain. Basically, this is an educational task. It must be performed so as to bring to the solution of these many problems the understanding and commitment of persons of all ages. It involves the growth of persons. It can be carried out only through the enlargement of the united effort to which the Council has made such a significant contribution. Never before have

the opportunities and responsibilities of Christian education been so great.

It is with the achievements recounted in this history behind it and the unprecedented challenge of a new world in the making before it that the International Council of Religious Education faces the future with courage, with an unfaltering faith, and with hope.

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